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Aniruddha Dāsa Adhikāri

|| Śrī Śrī Guru Gaurāṅgau Jayataḥ ||

Attaining God In This Very Life

Part 1&2

Translated from the original Hindi version

Isī Janam Meiṅ Bhagavad Prāptī

Śrīmad Aniruddha Dāsa Adhikārī

Original Presentation

Śrīmad Aniruddha Dāsa Adhikārī

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|| Śrī Śrī Guru Gaurāṅgau Jayataḥ ||

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Attaining God In This Very Life

Kind blessings from:

the most worshipable Nitya-līlā Praviṣṭa
Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita
Mādhava Gosvāmī Mahārāja;

the most worshipable Oṁ Viṣṇupāda Aṣṭottara-śata Śrī
Śrīmad Bhakti-ballabha Tīrtha Gosvāmī Mahārāja; and

Tridaṇḍi Svāmī Śrī Śrīmad Bhakti-sarvasva
Niṣkiñcana Mahārāja.

Author:

Aniruddha Dāsa Adhikārī,

blessed disciple of the beloved follower of
Śrī Rūpa Gosvāmī -

Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad
Bhakti-dayita Mādhava Gosvāmī Mahārāja

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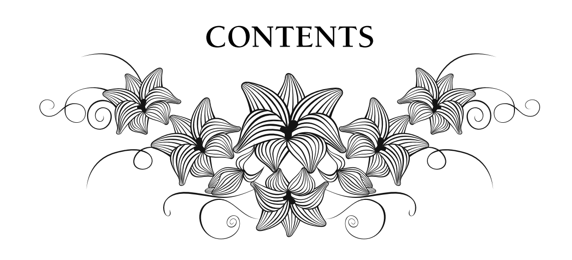
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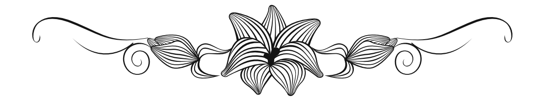
PART II

DEDICATION





This book is published by the inspiration of the most merciful Śrī-guru-pāda-padma Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. With love and respect, I am placing what is actually Śrīla Gurudeva's property into his own lotus hands.



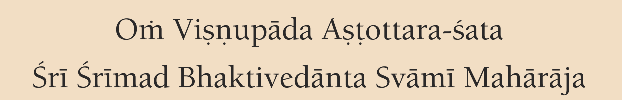
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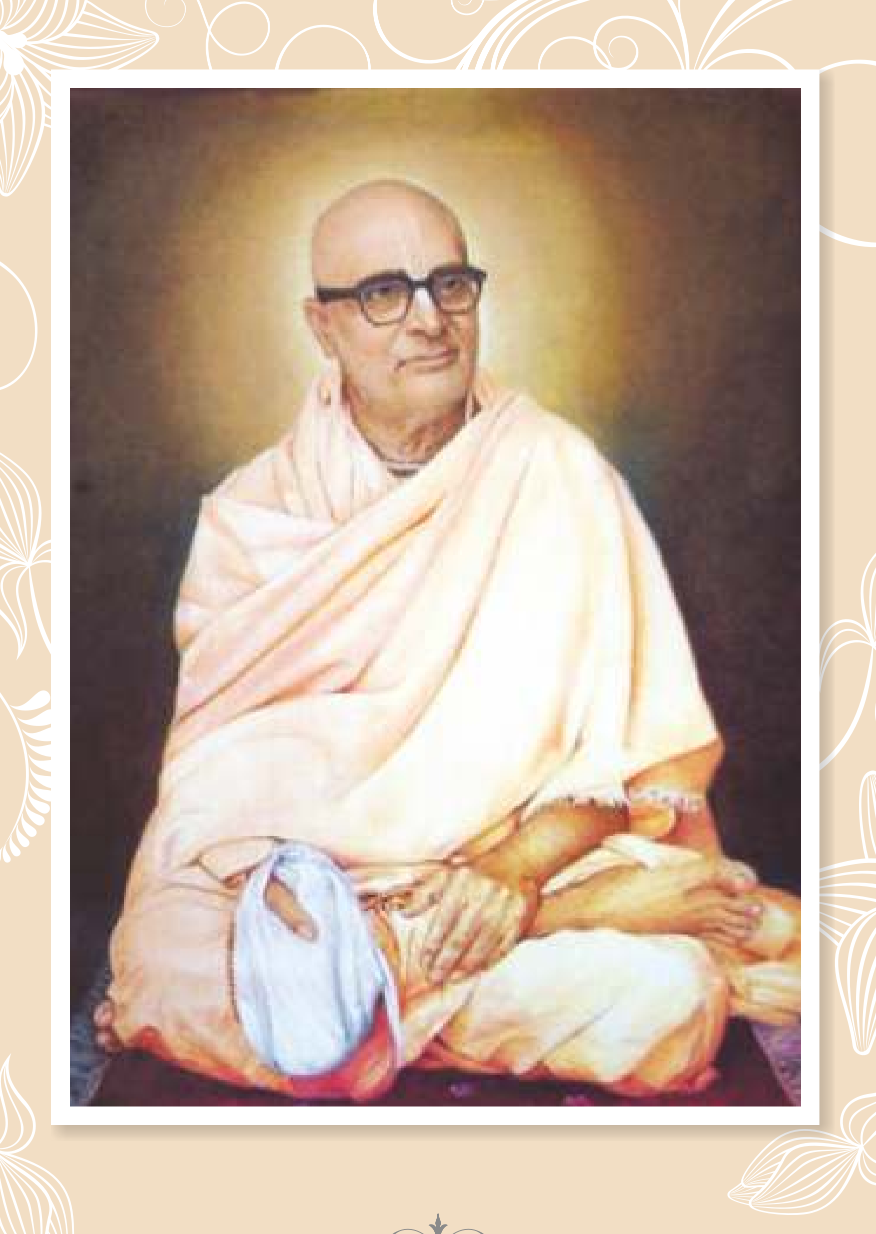
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Śrī Śrīmad Saurabh Ācārya Māhāraja



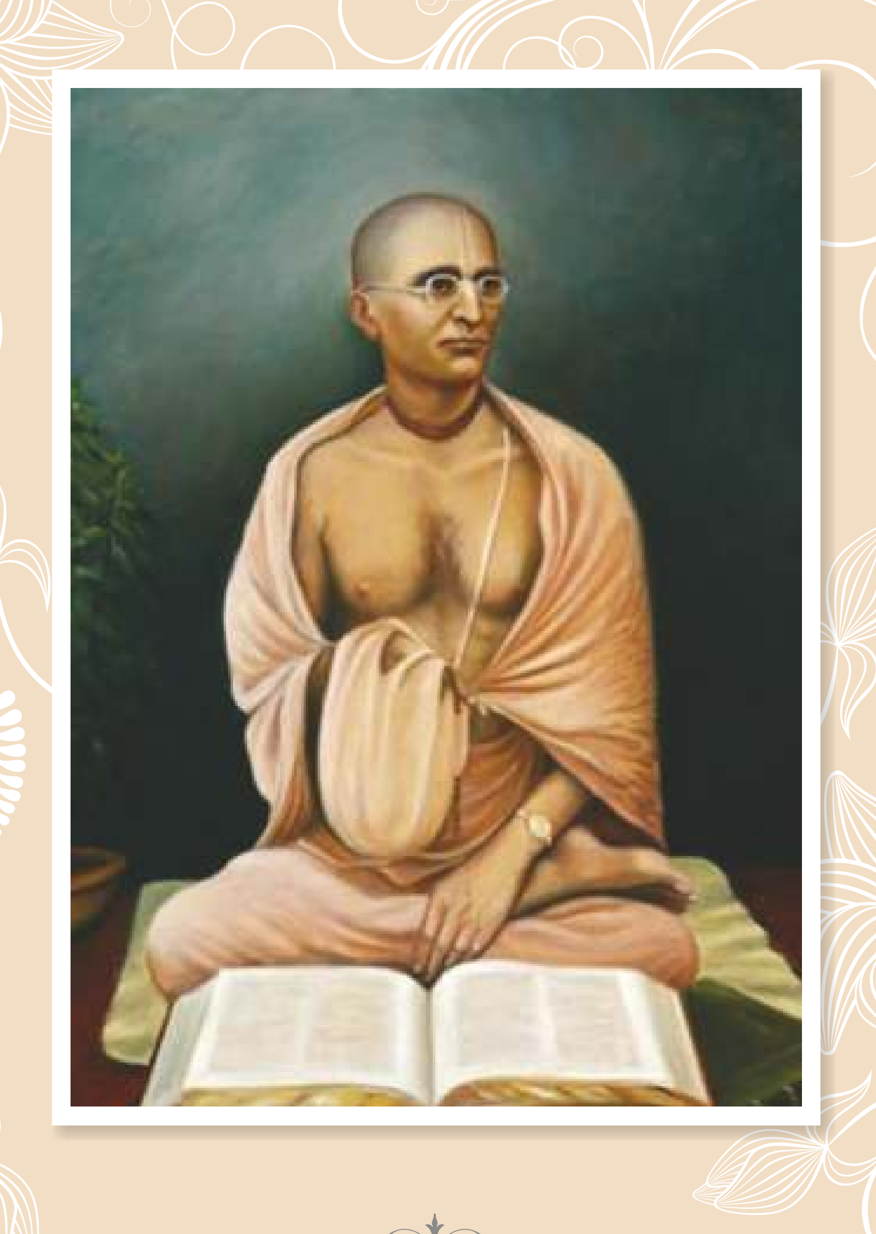
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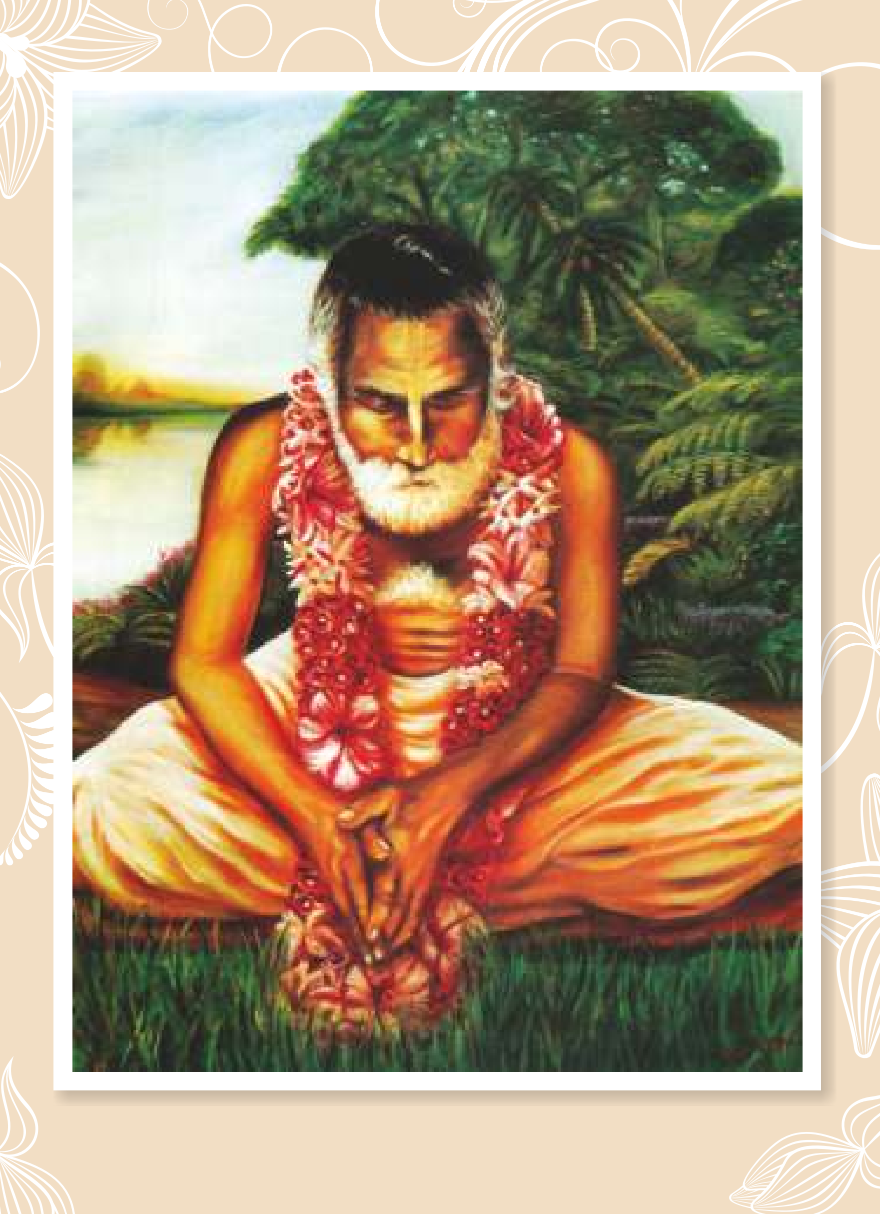
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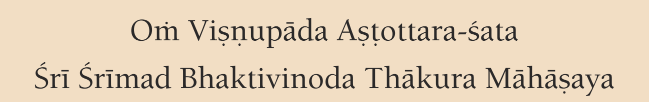
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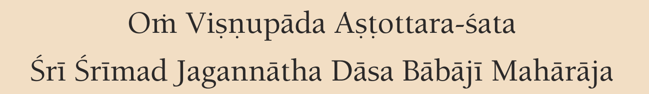
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Śrī Śrīmad Bhakti-siddhānta Sarasvatī Gosvāmī Prabhupāda



Oṁ Viṣṇupāda Aṣṭottara-śata
Śrī Śrīmad Gaura Kiśora Dāsa Bābāji Mahārāja

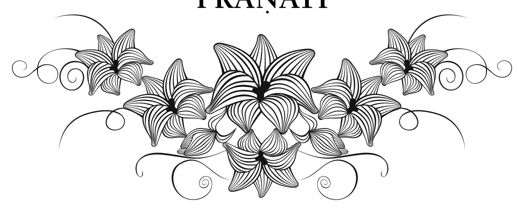


Oṁ Viṣṇupāda Aṣṭottara-śata
Śrī Śrīmad Bhaktivinoda Ṭhākura Māhāṣaya



Oṁ Viṣṇupāda Aṣṭottara-śata
Śrī Śrīmad Jagannātha Dāsa Bābājī Mahārāja

ŚRĪLA GURUDEVA PRAṆATI



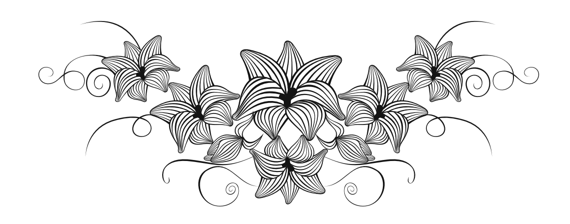
namah oṁ viṣṇu-pādāya rupānuga priyāya ca
śrīmate bhakti-dayita-mādhava-svāmī nāmine
kṛṣṇa-abhinna-prakāśa-śrī-murtaye dīna-tāriṇe
kṣamā-guṇa-avatārāya gurave prabhave namaḥ
satīrtha-prīti-sad-dharma guru-prīti-pradarśine
iśodyāna-prabhāvasya prakāśakāya te namaḥ
śrī-kṣetre prabhupādasya sthānoddhāra-sukīrtaye
sārasvata gaṇānanda-saṁvardhanāya te namaḥ

I prostrate repeatedly at the lotus feet of our revered Gurudeva, His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī, who is dear to the devoted entourage of Rūpa Gosvāmī and is a non-distinct manifestation of Śrī Kṛṣṇa. He is the deliverer of the wretched and the embodiment of forgiveness. By showing the example of love of Gurudeva by serving his godbrothers, by revealing the glories of Iśodyāna, and by his conspicuous, glorious deed of recovering the holy birth-site of Śrīla Sarasvatī Gosvāmī Prabhupāda at Śrī Kṣetra (Śrī Jagannātha Purī), he immensely increases the joy of the hearts of his godbrothers.

KṚPĀ-PRĀRTHANĀ

(prayer for mercy)

Aniruddha Dāsa Adhikāri



he mere gurudeva karuṇā-sindhu! karuṇā kījiye
hūṅ adhama, ādhīna, aśaraṇa, ab śaraṇa meiṅ lījiye ||1||

O my Gurudeva, you are an ocean of mercy! Please bestow your mercy upon me. I am most fallen, helpless, and devoid of shelter. Please give me shelter at your lotus feet now.

khā rahā gote hūṅ maiṅ, bhava sindhu ke majhadhāra meiṅ,
āsarā hai dūsarā koī na, is saṁsāra meiṅ ||2||

I am being dragged by the strong currents of the ocean of material existence. I have no other shelter in this material world.

mujhame hai japa tapa na sādhana, aur nahī kachu jñāna hai,
nirlajjatā hai ek bākī, aur bharā abhimāna hai ||3||

I cannot chant, perform austerities or devotional service. I am devoid of all knowledge. I am only left with the quality of shamelessness and am full of false ego.

pāpa bojhe se laḍī, naiyā bhaṁvara meiṅ jā rahī
nātha dauḍo aur bacāo, jalda ḍūbī jā rahī ||4||

The boat (of my human form of life), burdened with heavy sins, is caught in deadly whirlpools. O master, please come quickly and save this boat; it is fast sinking.

āpa bhī yadi choḍ doge, phir kahāṅ jauṅgā maiṅ
janma-duḥkha kī nāva kaise pāra kara pauṅgā maiṅ ||5||

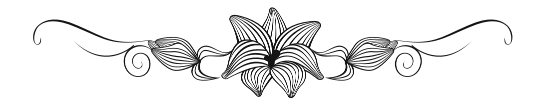
If you also leave me, where will I go? How will this boat be able to cross the boundless ocean of miserable repeated births and deaths?

sab jagaha maine bhaṭaka kara, aba śaraṇa lī āpakī
pāra karanā yā na karanā, dono marajī āpakī ||6||

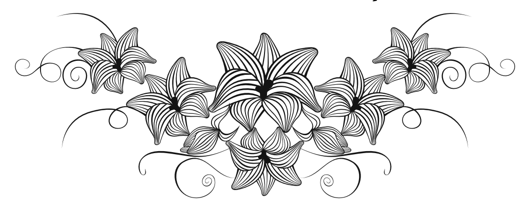
Having wandered from place to place, I have finally taken shelter at your lotus feet. Now, by your independent will, you can decide whether or not to help me cross the ocean (of material existence.)

he mere gurudeva karuṇa-sindhu! karuṇā kījiye
hūṅ adhama, ādhīna, aśaraṇa, ab śaraṇa meiṅ lījiye ||7||

O my Gurudeva, you are an ocean of mercy! Please bestow your mercy upon me. I am most fallen, helpless, and devoid of shelter. Please give me shelter at your lotus feet now.



PRĀRTHANĀ! (Prayer)



ananta-koṭi vaiṣṇava-jana, ananta-koṭi bhakta-jana
anata-koṭi rasika-jana tathā, ananta-koṭi mere gurujana
maiṅ janma janma se āpake, caraṇoṁki dhūla kaṇa
mujhako le lo apanī śaraṇa, mere mana kī haṭā do bhaṭakana

O Countless Vaiṣṇavas! O Countless Devotees! O Countless Rasikas! And my Countless Spiritual Preceptors! Birth after birth, I am a particle of dust at your lotus feet. Please grant me your shelter and cease the restless wanderings of my mind

lagā do mujhako kṛṣṇa-caraṇa,
lagā do mujhako gaura-caraṇa
yadi aparādha mujhase bana gaye,
āpake caraṇāravinda meiṅ
jāne meiṅ yā anajāne meiṅ,
kisī janma meiṅ yā isī janma meiṅ
kṣamā karo mere gurujana,
maiṅ hūṅ āpakī caraṇa-śaraṇa

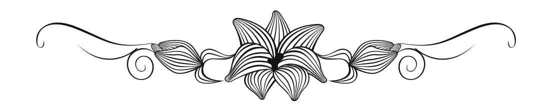
Engage me at the lotus feet of Kṛṣṇa. Engage me at the lotus feet of Gaura. Should I have committed offences

at your lotus feet, knowingly or unknowingly, in other lifetimes or in this one, please forgive me, O my Spiritual Masters! I am surrendered to your lotus feet.

pāpī hūṅ, aparādhī hūṅ, khoṭā hūṅ yā kharā hūṅ
acchā hūṅ yā burā hūṅ, jaisā bhī hūṅ, maiṅ to āpakā hūṅ
merī ora nihāro! kṛpā-dṛṣṭi vistāro,
he mere prāṇa-dhana, nibhālo aba to apanāpana
maiṅ hūṅ āpake caraṇa-śaraṇa,
he mere janma-janma ke gurujana

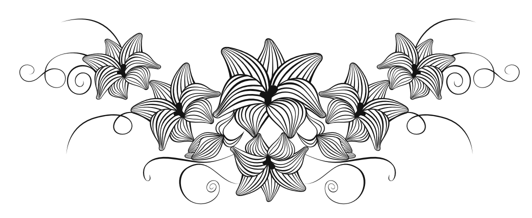
I may be a sinner or an offender; bogus or genuine; good or bad; however I may be, I am yours. Please look at me lovingly! Shower your mercy-laden glance upon me. O treasure of my heart! Now please count me as your own. I am surrendered to your lotus feet, O my masters, birth after birth.

Note: If one utters this prayer every day before chanting *harināma*, he will certainly develop taste for *śrī-harināma* and also receive the mercy of innumerable Vaiṣṇavas.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

INTRODUCTION



A Few Opening Words

By the boundless mercy of Śrī Śrī Guru Gāndharvikā Giridhārī, we offer this English edition of 'Attaining God In This Very Life – Part 1 & 2', unto the lotus hands of all the devotees. This book, comprising of seven parts, mainly deals with the subject of *harināma* and is based on a series of divine revelations (*sphurtīs*) that Śrīla Aniruddha Prabhu had from his spiritual master, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, which Prabhu penned in the form of rough letters.

In this day and age, burdened with misconceptions and boundless suffering, there is no greater and all encompassing solution than *harināma-saṅkīrtana*, chanting the transcendental holy names of Śrī Kṛṣṇa.

harer nāma harer nāma harer nāmaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyathā
[Śrī-Bṛhan-nāradiya Purāna (3.8.126)]

The name of Hari, the name of Hari, the name of Hari is the only way. In this age of *kali*, there is no other way, there is no other way, there is absolutely no other way to achieve the ultimate destination.*

Śrīla Bhaktivinoda Thākura says, "Although there is never a time when *śrī harināma* is not the sole means for deliverance, in the age of *kali*, the various other *mantras* and practices have become weak. For this reason, in *kali-yuga*, it is especially appropriate to take shelter of this all powerful *harināma*."

Bhaktisiddhānta Saraswati Thākura goes a step further – "Indeed, among all spiritual practices, *harināma saṅkīrtana* is the best and foremost means of attaining the grace of Supreme Lord Śrī Kṛṣṇa. Other types of spiritual practices or *sādhana*, are only worthy of being called *sādhana* if they favourably assist the performance of *harināma saṅkīrtana*; otherwise they should be known as obstructions to actual *sādhana*."

However it is very rare for someone to wholeheartedly embrace this conclusion of taking shelter of *harināma*. Śrīmad-Bhāgavatam (11.5.32) declares such a personality to be *su-medhasāh* (a person endowed with very fine discriminating intelligence).

'Attaining God in This Very Life' comes at a rather appropriate time, where precedence is being given to other limbs of devotion over *harināma* or to new-age ideologies, at the cost of partially or nearly completely neglecting *harināma*. So it is worthwhile to contemplate how far we have strayed from what was to be our actual inheritance from Śrī Caitanya Mahāprabhu, and what the coming generations would be left with after receiving such a refashioned legacy.

The seven parts of "Attaining God in This Very Life" are the life and soul of Śrī Aniruddha Prabhu. They give an insight into Śrī Aniruddha Prabhu's immense commitment to his spiritual master and to the holy name, and his intense eagerness to distribute *śrī harināma* to every nook and corner of the world. He showers unprecedented mercy on all living entities through these books.

They contain a holistic description of how to attain resolute dedication to unalloyed devotional service and the holy name, and eventually the transcendental abode of Vaikuṇṭha or Goloka Vṛndāvana, simply by hearing attentively while audibly chanting the Hare Kṛṣṇa *mahā-mantra*.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

They wonderfully and vividly bring to life how aspirants can increase their taste for śrī *harināma*; how they can become free from the repetition of birth and death; how, having put an end to their miseries, they can attain eternal love for Śrī Kṛṣṇa; how they can develop blissful eagerness and deep dedication for *harināma* with simplicity and spontaneity; and how they can lament and weep in separation from one's beloved Lord. Moreover, these books bring to light many other topics never heard of or read until now.

Imagine trying to deal with an automobile engine by reading a self-help technical manual in contrast to being

guided by a veteran, expert technician who hand-holds and reveals the intricate nuances of dealing with that engine. The wealth of practical insights from someone who has mastered the art is far deeper and more impactful than attempting to interpret *siddhānta*.

Śrīla Aniruddha Prabhu, through his astute lens, vividly sketches the hazards faced by every practitioner, and dissects the existential reality for them, guiding them with renewed encouragement, practical tips and hope. Irrespective of the variegated conditioning and upbringing of the practitioner, he drives home the point of how essential and indispensible it is to take exclusive shelter of *harināma* especially in this age of *kali*. Prabhu earnestly begs one and all – "Please spare a few hours everyday for this most important activity – attentively chanting a minimum of 64 rounds of *harinama*!" He conclusively affirms, quoting Harināma Cintāmani and Śrī Caitanya Caritāmrta, the need for chanting at least 64 rounds daily and ultimately aspiring to go deeper in the holy name, for all our endeavours in other limbs of *bhakti* to bear real fruit.

The original Hindi version of this book, Part one in particular was launched on *Uṭhānna Ekādasi* 2009, the auspicious appearance day of Śrīla Aniruddha Prabhu's spiritual master, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmi Mahārāja, a dear associate of Śrī Śrī Guru Gāndharvikā Giridhārī, while the other four released by 2012.

Till date, more than 30,000 copies (across all seven parts) have been printed and distributed in India and abroad. As a result, many lives were transformed. Even those with no background in devotion – meat eaters, addicts, terminally ill- took to chanting 64 rounds of *harināma*. They all unanimously attributed one word to the transformation they experienced by reading these books – 'MIRACLE'.

Presently part one & two is being launched for the English readers. Śrīla Aniruddha Prabhu wanted the original Hindi to English transition verbatim, 'AS-IT-WAS' revealed to him. However, it is well known that certain colloquial usage in Hindi, if merely transliterated, may sound conceptually foreign in English or any other language. So it was a tremendous editing challenge. The whole emphasis was to retain the essence of the original message in a way that English readers can relate to. Yet they will find that the presentation style and the flow of language are slightly unique in certain places than what they have conventionally been used to.

Many points have been purposely reiterated in these letters so that they may register and firmly stay in our hearts so as to alert us, and thus we may attentively chant *harināma*. Also, some chapters carry a singular theme while others have multiple themes not necessarily interconnected. Although the chapters have been arranged chronologically on the basis of the letters, they in no way, indicate any sequence of the concepts covered. Thus the readers

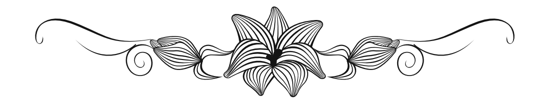
can take the liberty to read this book in any sequence they desire. For the reader's ease, most Sanskrit, Hindi or Bengali terms have been used as they are, accompanied by an explanation in brackets for immediate reference and further elaboration of those terms have been given in the glossary section at the back of the book wherever necessary.

Śrīla Aniruddha Prabhu affirms that Bhagavān and *paramparā* have personally blessed this book, and anyone who, with faith, imbibes the teachings, shares them or helps promote them in anyway will be blessed with an increased taste for *harināma!* Prabhu's only request is – the intention in sharing these books should not be monetary profit as that will constitute an offence. It has been a long standing desire of Śrīla Aniruddha Prabhu to see this book printed in English, as many sincere seekers all around the world have been eager to read it.

We earnestly hope that they will receive this offering with great delight and we beg for forgiveness in case of any errors. May *śrī nāma prabhu*, *guru-paramparā* and Śrīla Aniruddha Prabhu be pleased with this offering and bless us all by drowning us in the nectarean ocean of *harināma*.

Hari, Guru, Vaiṣṇava kṛpā leṣa prārthi,

The Publishing Team



Śrī Śrī Guru Gaurāṅgau Jayataḥ

MAṄGALĀCARAṆA



Prayers to Śrī-Hari-Guru-Vaiṣṇavas and their associates

vande'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer *praṇāmas* to the lotus feet of Śrī Gurudeva (who includes *śrī dīksā-guru* and *bhajana-śikṣā-guru*), *guru-varga* (our entire disciplic succession), and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

Prayers to All

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

I offer my obeisances time and again unto Śrī Gurudeva,

Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and the devotees of His devotees.

Prayer to Śrī Guru

oṁ ajñāna-timirāndhasya jñānānjana-śalākayā
cakśur unmīlitaṁ yena tasmai śrī-guruve namaḥ

O Gurudeva, you are so merciful. I offer my humble *praṇāma* to you and pray from the core of my heart that, with the torchlight of divine knowledge, you open my eyes which have been blinded by the darkness of ignorance.

Prayer to Śrīla Bhakti-dayita Mādhava Mahārāja

namah oṁ viṣṇu-pādāya rupānuga priyāya ca
śrīmate bhakti-dayita-mādhava-svāmī nāmine
kṛṣṇa-abhinna-prakāśa-śrī-murtaye dīna-tāriṇe
kṣamā-guṇa-avatārāya gurave prabhave namaḥ
satīrtha-prīti-sad-dharma guru-prīti-pradarśine
iśodyāna-prabhāvasya prakāśakāya te namaḥ
śrī-kṣetre prabhupādasya sthānoddhāra-sukīrtaye
sārasvata gaṇānanda-saṁvardhanāya te namaḥ

I prostrate repeatedly at the lotus feet of our revered Gurudeva, His Divine Grace Om Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī, who is dear to the devoted entourage of Rūpa Gosvāmī and is a non-distinct manifestation of Śrī Kṛṣṇa. He is the deliverer of the wretched and the embodiment of forgiveness. By

showing the example of love of Gurudeva by serving his godbrothers, by revealing the glories of Iśodyāna, and by his conspicuous, glorious deed of recovering the holy birth-site of Śrīla Sarasvatī Gosvāmī Prabhupāda at Śrī Kṣetra (Śrī Jagannātha Purī), he immensely increases the joy of the hearts of his godbrothers.

Prayer to Śrīla Prabhupāda

namaḥ oṁ viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

I offer *praṇāma* unto Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vārṣabhānavī-devī Rādhikā, who is an ocean of mercy, and kindly bestows realization (*sambandha-vijñāna)* of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da
śrī-gaura-karuṇā-śakti-vigrahāya namo'stu te

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who delivers *śrī rūpānuga-bhakti*, which is enriched with *ujjvala-mādhurya-rasa* (full conjugal *prema*). You are the embodiment of the mercy potency of Śrī Gaurāṅga Mahāprabhu.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (*apasiddhānta)* which are opposed (*viruddha*) to the precepts enunciated by Śrīla Rūpa Gosvāmī.

Prayer to Śrīla Gaura Kiśora

namo gaura-kiśorāya sākṣād-vairāgya mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ

I offer *praṇāma* unto the lotus feet of Śrī Gaura Kiśora, who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation from Śrī Rādhā and Kṛṣṇa.

Prayer to Śrīla Bhaktivinoda Ṭhākura

namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura, who is the foremost of *rūpānugas* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti,* Gadādhara Paṇḍita.

Ṭhākura Śrīla Jagannātha dāsa Bābājī Mahārāja

gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is very dear to all saintly devotees.

Prayer to the Vaiṣṇavas

vāñchā-kalpa-tarubyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer *praṇāmas* unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Prayer to Śrīman Mahāprabhu

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer *praṇāma* unto Śrī Kṛsṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing *kṛṣṇa-prema,* the rarest of all gifts.

Prayer to Śrī Kṛṣṇa

he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo'stu te

I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, friend of the fallen, Lord of creation, and master of the cowherd community! You are Gopī-kānta, beloved of the *gopīs*, and above all, You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Prayer to Śrī Rādhā

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devī! praṇamāmi hari-priye!

O Gaurāṅgī, whose complexion is like molten gold! O Rādhā, Queen of Vṛndāvana! O daughter of Vṛṣabhānu Mahārāja! O Devī! O dearmost of Hari! *Praṇāmas* unto You again and again!

Prayer to the Presiding Deity of Sambandha - Śrī Śrī Rādhā-Madana-Mohana

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

All glories to the all-merciful Śrī Rādhā-Madana-Mohana! Although I am lame, foolish, and devoid of intelligence, Your lotus feet are my refuge and my everything!

Prayer to the Presiding Deity of Abhideya - Śrī Śrī Rādhā-Govinda-deva

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad ratnāgāra-siṁhāsana-sthau

śrī-śrī-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated beneath a *kalpa-vṛkṣa* tree on an effulgent bejeweled *siṁhāsana* in the supremely beautiful land of Vṛndāvana, where They are always being served by Their beloved *sakhīs*, headed by Lalitā and Viśākhā.

Prayer to the Presiding Deity of Prayojana - Śrī Śrī Rādhā-Gopīnātha

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ
karṣan venu-svanair gopīr gopīnāthaḥ śriye'stu naḥ

Śrī Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the Vaṁśī-vaṭa tree, attracting all the young *gopīs* with the sound of His flute, thereby showering me with auspiciousness.

Prayer to Śrī Tulasī-devi

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī! satyavatyai namo namaḥ

I offer *praṇāmas* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī (the embodiment of pure truth). O Devī! You are the bestower of *kṛṣṇa-bhakti*!

Prayer to Śrī Pañca-tattva

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer *praṇāma* unto Śrī Kṛṣṇa Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (Mahāprabhu), *bhakta-svarūpa* (Nityānanda Prabhu), *bhakta-avatāra* (Advaita Ācārya), *bhakta* (Śrīvāsa), and *bhakta-śakti* (Gadādhara Paṇḍita).

Śrī Pañca-tattva-mantra

śrī kṛṣṇa-caitanya prabhu-nityānanda
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Mahā-mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Śrī Nāma-vandanā

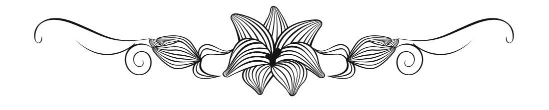
jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat
parama amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me (1)
(Śrī Bṛhad-Bhāgavatāmṛtam 1.9)

All glories, all glories to the name of Kṛṣṇa-Murāri, the enemy of lust and the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful

endeavors in practicing religion, meditation, charity, deity worship, and austerity. It awards liberation to one who utters it even once. *Kṛṣṇa-nāma* stands alone as the supreme nectar and sole treasure of my life.

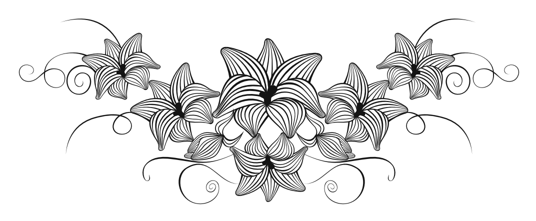
madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇa-nāma (2)
(Hari-bhakti-vilāsa 11.234)

Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the fully-ripened fruit of the *Vedas'* flourishing creeper (*Śrīmad-Bhāgavatam*) and the embodiment of knowledge, *cit-śakti*. O best of the Bhṛgu dynasty! Even if someone chants the holy name only once, with faith or indifference (*helā*), he is immediately delivered from this ocean of birth and death!



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

GLORIFICATIONS



Most Complete Guru, Most Complete Saint And The Glories Of *Harināma*

Śrī Dinānātha Duggal, Chandigarh

About 4-5 years back, Śrī Aniruddha Prabhu came to my residence; that is when I first met him. Despite being a *grhasthā*, he is a complete saint of the highest calibre. Since many years prabhu has been rising at 1am daily and chanting three hundred thousand holy names. That is not enough, since sometime prabhu has been chanting five hundred thousand. He is now 85 years old. To engage in *bhajana* of such a high standard at the peak of old age is indeed a tall ask; however for one who gets a pure devotee Guru and receives his complete grace, even the toughest assignment becomes very easily approachable and obtainable.

Śrī Aniruddha Prabhu received *dikṣā* from the founder of Śrī Caitanya Gauḍīya Maṭha, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. For one who has achieved the shelter and mercy of such a pure devotee, it is but natural to receive the shower of Bhagavān's complete mercy.

For many years, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, inspired Śrī Aniruddha Prabhu to write letters on *harināma* through the medium of divine revelations in the middle of the night. Eventually, in excess of 500-600 such letters were written. For about three years, Prabhu preached the invaluable treasure from those letters over the phone every Sunday morning, without caring for inconveniences like heat or cold. This has benefited many practitioners. These letters have now been launched in the form of a book comprising of seven volumes, by the tireless efforts of a *parama* Vaiṣṇava and a local Chandigarh resident, Śrī Haripāda Dāsa Prabhuji. This book has been titled '*Isi Janam Meiṅ Bhagavad Prāpti*' by the consultation of Śrī Aniruddha Prabhu.

As a result of continuous efforts of Śrī Aniruddha Prabhu preaching the glories of *harināma* and by reading the above mentioned book (comprising of seven volumes), many practitioners in India and abroad have taken up to chanting *harināma*. Not only have many Vaiṣṇavas started chanting one hundred thousand holy names, there are some who are even chanting two to three hundred thousand holy names daily. You may call this a miracle of a pure devotee Guru or a pure devotee saint, either is valid. But I believe that this miracle is caused by a combination of both, a pure devotee Guru and a pure devotee saint (Śrī Aniruddha Prabhu). Look! Why have I given consideration for the glories of a pure devotee

Guru? Because despite being situated in the abode of the Lord, Goloka *dhāma*, he has done such a glorious deed by inspiring to write the above mentioned invaluable letters for the benefit of his followers as well as practitioners, thus improving the prospects of their journey back home, back to Godhead. And subsequently, I have glorified the pure devotee saint, Śrī Aniruddha Prabhu, because he preached the glories of *harināma* only after personally imbibing all the instructions of his Gurudeva in his life. That is why Śrī Aniruddha Prabhu's words have so much potency that they deeply impact the hearts of all practitioners. Now, as far as confirming the glories of *harināma* is concerned, there is not one but many evidences in our religious scriptures. The holy name of the Lord has the power to burn to ashes millions of lifetimes of sins. What more needs to be said! Many among those who have chanted *harināma* under the instructions and guidance of Śrī Aniruddha Prabhu, have been cured of chronic diseases as well as relieved from some toughest predicaments in their lives. In fact, even I have experienced immense pleasure by meeting such a pure saint. Not only that, I have got to learn a lot from his life and precept.

Lastly, with fold hands I humbly pray to all the Vaiṣṇavas and devotees, that anyone who reads any of the volumes of this book '*Isi Janam Meiṅ Bhagavad Prāpti*' and is inspired to chant *harināma*, should one-pointedly chant keeping 'Attaining God' as his or her only goal.

If this is done, 'Attaining God' shall become very easily available, whether during this very life or at the end of this life. But they will have to completely give up all other desires pertaining to family and this world which could be posing as impediments to that goal.

So with folded hands I humbly pray that everyone, from this very moment, completely offering their mind and heart at the lotus feet of Śrī Hari, will continue to chant *harināma* with utmost desperation and absorption. Because when we die, only and only my Lord's most sweet and most impactful holy name will go along with us and nothing else. Even our mortal frame will be brunt to ashes.

This humble beggar of the merciful glance and dust of the lotus feet of all the Vaiṣṇavas and devotees of the Lord, hereby ends his offering.

Only One Example

Dāsabhāsa Dr. Girirāj

M.A, Ph.D, Sahityaratna, Sampādaka Śiromaṇi,
Chief Editor – 'Śrī Harināma'

Nāma-niṣṭha Śrī Aniruddha Dāsaji Adhikāri, having taken complete shelter of the holy name is a most rare and worshipable saint in the Vaiṣṇava world. By your mercy and the empowerment of your Śrī Gurudeva, you are doing the highest good to this world.

I had heard about your glories a few years back. Since then I developed the desire to have your *darśana*. And unexpectedly so, one day you mercifully arrived at my residence situated in Ś*ri dhāma*. I became overwhelmed. Your unprecedented humility befitting a Vaiṣṇava, set a new benchmark for me personally. I was about to offer him my obeisance, however having repeatedly pronounced me a *vrajavāsi*, prabhu did not allow me to offer him obeisances.

This happens every single time, not just once. Once I was with prabhu for a few hours in Rādhā-kuṇḍa. This streak of humility in him was so natural that it exhibited in all his interactions. Prabhu urges and advices everyone to take to the chanting and shelter of *harināma*. His prophecies always come to pass.

I was also chanting *harināma* since a long time however without any stipulated count. When I first met prabhu, I only asked from him that which he especially possessed. Prabhu then said, "From now onwards you should chant a fixed count of *harināma* daily." By your mercy I have been chanting a fixed number of rounds till date, and before beginning to chant I daily remember and meditate on prabhu and offer obeisances to him. Whenever I express my gratitude towards prabhu, his response is always full of humility – 'you are a *vrajavāsi*'. In reality humility is the true yardstick of *bhakti*. Someone who has more *bhakti*, to that extent he will possess humility. My prayer to prabhu

is that may *śri nāma* always reside in you and may you always keep distributing *śri nāma* like this to the all living entities and in this way, let there be auspiciousness for us. I pray unto your lotus feet that may an iota of such humility, such dedication to *śri nāma*, such shelter of *śri nāma* be manifest in me. My life will be successful if I get such mercy.

It's Amazing

Śrīla Bhaktivedānta Āśrama Māhārāja

Jai Gaura!

With the greatest of gratitude, I am writing some words of appreciation about Śrīla Aniruddha Prabhu. He has revolutionized my chanting of the holy names. In fact, he has totally changed my life. After meeting him and following some of his instructions, I have an eagerness to take shelter of the holy names and I now have a dependence on the holy names that I have never even remotely had for the last 35 years. *Anarthas* are still there but not as prominent as before and I can feel the purificatory process due to the holy names working very strongly.

To be honest, I find it a bit difficult to understand the intricacies of his position in the spiritual world and his travels within that realm. But I thought , "Let me give him the benefit of the doubt", the result was that the potency

that I felt coming from him for chanting the holy names was so immense that I had never experienced anything like it before. As a result of chanting under his guidance, I am having more faith and eagerness to follow my *guru-paramparā* and their line of conceptions. An urgency has arisen within me to take more seriously the processes of *sādhu-saṅga* and *guru-sevā*. In fact, I can say that so far, only good things have come. The truth is that my life has changed in such a wonderful way. The reason is *sādhu-saṅga*, *guru-sevā* and an increased commitment to *harināma*. All I am doing is chanting the holy names? But the scriptures are full of the extraordinary effects and benefits of chanting the holy names in *sādhu-saṅga*.

Śrīla Aniruddha Prabhu is definitely not in the conventional *gauḍiyā rupānugā sannyāsa* mode. In fact, in one sense, he is not in the traditional *gṛhastha* mode, although he is an ideal and exemplary *gṛhastha* to the highest degree. He is a living testament that everything can be attained by full dependence on *śrī harināma* and the instructions of one's *guru*. He has been living in isolation with his family for the last 30 years or so, totally immersed in the holy names. In that time he has had very little association of travelling preachers, he has not studied vastly the *gosvāmi* literatures of the *gaudiyā vaiṣṇava sampradāya*, all he has had were the instructions of his *guru*, Nitya-līlā Praviṣṭa Om Viṣṇupāda Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī and the firm conviction that *śrī harināma* can give all perfection and that absolutely everything is contained within *śrī harināma*.

And *śrī harināma* and his guru's mercy has made him overwhelmingly successful. Up until now he has chanted 500 crores of names (5 billion names)

A devotee with the aspiration to serve in Vraja *dhāma* might feel uncomfortable approaching Śrīla Aniruddha Prabhu for guidance or help. His *bhāva* is not Vraja *bhāva*, he is from Dvāraka. In this regard, I onced asked him that I have been initiated, trained and directed towards Vraja *bhāva* but he is a resident of Dvāraka. The scriptures state that one should have association of devotees who are more advanced than you and who are in the same bhāva as oneself. His reply was very simple and practical. "You just take from me what help you can along the way" Śrīla Aniruddha Prabhu is a totally practical person. If one was to think about it. If a devotee is still plagued with anarthas and by good fortune came in the association of personalities like Nārada Muni, the four Kumāras, Prahlād Mahārāja, Advaita Ācārya, Śrīvāsa Ṭhākura, Haridāsa Ṭhākura, etc, would that devotee be wrong to take advice and guidance from such dear associates of the Lord even though they are not Vraja *bhaktas*? Obviously not, such devotees can help immensely. Although I am not saying that Śrī Anirudha is on the same platform as these aforementioned devotees, (who can judge?) nevertheless, the same principle applies. Ultimately, one aspiring for Vraja *bhakti* will have to be under the shelter of Vraja *bhaktas* of one's specific *bhāva* but along the way, one can get help from devotees situated in other *bhāvas*. There are numerous examples of this, such as Raghunātha Dāsa Gosvāmi, Śrī Śyāmānanda prabhu, etc

As far as I can see, it does not matter what spiritual line one follows or where your desired spiritual destination is. Śrīla Aniruddha Prabhu's teachings are universally beneficial. In fact, they are the teachings of Caitanya Mahāprabhu, "*hari nāma, hari nāma, hari nāma eva kevalam............*" There is no other way in *kali-yuga* than *harināma*. In this process he is deeply faithful, extraordinarily experienced and supremely confident. Śrīla Aniruddha Prabhu never budges an inch from total dependence on *śrī harināma*, specifically the *mahāmantra*.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

And because of his practical application of this principle, he is able to impart such faith onto his hearers according to their eligibility and receptivity.

Although Śrīla Aniruddha Prabhu's guidance may not be for everybody, we all have our individual tastes and preferences. I strongly recommend anybody that would like to take exclusive shelter of the holy names to approach, hear and possibly get instructions from Śrīla Aniruddha Prabhu. With his instructions, one can follow one's specific spiritual line, implement the teachings of one's specific guru parampara and achieve perfection. One may have to do some reconciling between one's guru's instructions and his, but not much. I have had experience that reconciliation is sometimes needed even between advanced Vaiṣṇavas who are even of the same *bhāva*. Śrīla

Aniruddha Prabhu just basically tells you to chant the holy name and cry like a baby is crying for his or her mother. He says that everything is in the holy name, no need to add anything else. (I still chant and sometimes meditate on lilās as I have been trained by my *śikśā* guru) Even if one is in a deviant path, I am having faith that chanting under Śrīla Aniruddha Prabhu's guidance, one's position will be rectified and one will be placed in one's proper path, because ultimately, every living entity has their specific path that is inherent for them.

I have not seen the book that these words are going in, so I cannot speak about it. I can only speak of my experiences and convictions that have come from my brief association with Śrīla Aniruddha Prabhu. And I must say that I have been overwhelmed by his purity, power, sincerity and sweetness.

Everyone Should Read This Book

Śrīla Bhaktivedānta Viṣṇu Daivata Māhārāja
B.E. (V.J.T.I. Mumbai) M.Tech. (I.I.T. Kharagpur)

Dear friends,

Hare Kṛṣṇa! Please accept my humble obeisances. All glories to Śrī Guru and Śrī Gaurāṅga.

I am very happy to know that the seven volumes of the book "Attaining God in this very lifetime" based on the invaluable letters written by *Nāma-niṣṭha Vaiṣnava-*

śiromaṇi Śrīla Aniruddha Prabhu are being published in English Language.

Śrīla Aniruddha Prabhujī chants 300,000 holy names daily and instructs others also to increase their chanting. This compilation of seven volumes will be very useful for all the *sādhakas* – right from the beginners to the senior devotees.

My holy spiritual master *Nityā-līlā-praviṣṭa Oṁ Viṣṇu-pāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja was a bosom friend of Śrīla Aniruddha Prabhu. He used to stay in the house of Śrīla Aniruddha Prabhujī whenever he visited Jaipur. Śrīla Aniruddha Prabhu and his wife used to serve Śrīla Gurudeva very diligently and with great affection. Śrīla Gurudeva also used to shower his love and affection on both of them. I will like to quote Śrī Gurudeva's following lecture on the topic of the holy name.

How To Receive The Mercy Of Nāma

Śrī-kṛṣna-nāma-saṅkīrtana is the best means to attain *kṛṣṇa-prema*. In *Bṛhad-Bhāgavatāmṛta* (2.4.7) Śrīla Sanātana Gosvāmī has written the following verse:

śrī-kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda
śrī-ballavī-jivana rādhikeśa

["O Śrī Kṛṣṇa, Gopāla, Hari, Mukunda, Govinda, O son of Nanda, Kṛṣṇa! O son of Śrī Yaśodā! Life of the gopīs! Lord of Rādhikā! May You be pleased with me!"]

A person who chants the names of Śrī Kṛṣṇa, but who is without the guidance of the *gopas* and *gopīs*, cannot achieve *vraja-prema.* This is to be remembered and understood. If we do not contemplate the *prema* of Mother Yaśodā and the *vraja-gopīs* for Kṛṣṇa and how that prema controls Him, we will not be able to achieve it. In the words of Śrīla Sanātana Gosvāmī: "*Vraja-prema* is very rare."

In addition, we must try to understand the instruction that can give us the qualification to chant purely, and we must follow it.

tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

["Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone's feet, being more tolerant than a tree, not desiring any respect, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari."

(*Śikṣāṣṭaka*, verse 3)]

Following this instruction is essential in the beginning stages most essential. We cannot gallop, or successfully practice beyond our qualification. We should try to follow all these guidelines, such as the instructions of *Upadeśāmṛta*, beginning with *vāco vegam.*

I recall a pastime of Kṛṣṇa in Dvārakā wherein Kṛṣṇa tells

His sons and nephews how to behave so that *kṛṣṇa-prema* may come. "You should be very polite and humble towards devotees," He said. "Do not anger them. And if by chance you do so and they curse you in some way, you should remain meek and quiet. Do not become angry in return and seek revenge."

If you want to have these moods, and if you want to stay in Vraja serving Kṛṣṇa forever, you will also have to follow such instructions as:

yadīccher āvāsaṁ vraja-bhuvi sa-rāgaṁ pratijanur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ |
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ premṇā nityaṁ smara nama tadā tvaṁ śṛṇu manaḥ ||3||

"My dear mind, please hear me. If you are eager to gain residence in Vraja on the platform of rāgātmikā-bhakti, and if you desire to obtain the direct service of nava Yugala-kiśora, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī and his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are the recipients of His mercy."

(Śrī Manaḥ-śikṣā, verse 3)

Unless we follow such instructions, Nāma Prabhu will not manifest His form and all the *rasas* in our heart.

The holy name is so powerful that one does not require

dīkṣā (brahminical initiation), or the five activities performed before taking *dīkṣā*, to assure full success. Just by naming his son Nārāyaṇa, which is the name of one of Lord Kṛṣṇa's incarnations, Ajāmila began chanting the Lord's Holy Name. He had not taken *dīkṣā* when he first spoke the name of Nārāyaṇa. Furthermore, he was so fallen that there was not a single sin he had not committed. He used to take intoxication and engage in other illicit activities. Such a person uttered the name of the Lord when he named his son Nārāyaṇa, and received so much benefit.

Śrīla Viśvanātha Cakravartī Ṭhākura says that the very day Ajāmila named his son Nārāyaṇa, all his sins were finished just by his first utterance of the holy name. After that, the rest of the holy names he called out constituted his sādhana. We see that all the while he was taking the name, he continued to act unlawfully stealing, taking intoxication and so on. However, we should not consider his behavior at this point to be sinful. Yes, these activities were going on, but they had no power in them. You can understand it like this if you put some peas in the ground, they will sprout and grow. Now roast some peas and try to grow them. Even if you fertilize the ground with many kilos of cow dung and give it plenty of water, they will not sprout. Similarly, all Ajāmila s sins were burned, simply by his calling out the names of Nārāyaṇa. Now his unlawful activities, which seemed like lowly fruitive activities in the eyes of ordinary persons, no longer constituted sin. His

activities can be compared with a snake whose poisonous teeth have been pulled out. The snake still continues to bite because it is his habit, but there is no more poison. Similarly, now Ajāmila's unlawful activities had no power to give any fruits to bind him. If a rope is burnt, its shape is still there in the ashes, but when one touches the ashes, the shape falls apart and cannot be used as a rope.

The result of Ajāmila chanting the names of Lord Nārāyaṇa was that he attained the association of the Viṣṇudūtas, who are associates of the Lord Himself, and inadvertently took *dīkṣā* initiation from them. Up to that point his chanting was called *nāma-ābhāsa* (the clearing stage of chanting), because whatever else he did, he had not committed any offences to a Vaiṣṇava. He had not disrespected the Vaiṣṇavas in this life or any previous life. By his *nāma-ābhāsa* he received the association of the Viṣṇudūtas, who gave him *dīkṣā* and explained to him the full glories of the holy names.

sādhu-saṅga, nāma-kīrtana, bhāgavata śravaṇaṁ
mathurā-vāsa, śrī-mūrtira śraddhayā sevana
sakala-sādhana śreṣṭha ei panca aṅga
kṛṣṇa prema janmaye e panca

(Śrī Caitanya-caritāmṛta Madhya 22.128-129)

Śrīla Rūpa Gosvāmī has promised: One should stay in Vṛndāvana under the guidance of a sādhu, chant the holy names, hear Śrīmad-Bhāgavatam from the lotus mouth of a rasika Vaiṣṇava and serve the Deity of the Lord. There

is no doubt that by performing these five activities one will surely receive kṛṣṇa-prema. However, there is one condition there should be no disrespect or offence to the Vaiṣṇava.

This is our dilemma. We are doing *harināma*, staying in the holy place and hearing Bhāgavatam, but we are not really hearing. Sometimes, some of us only act as if we are following. We speak publicly on the Bhāgavatam and give instructions to others, but we do not protect ourselves from offense to Vaiṣṇavas. Joking and laughing, we somehow disrespect or criticize Vaiṣṇavas. The holy name (who is God Himself) cannot tolerate this. Therefore, we deceive ourselves and we are deprived of the real fruit of chanting the holy name. In this way, many lifetimes are wasted.

Therefore, be very, very cautious to avoid committing, by any means, offence to the Vaiṣṇavas; for offense to Vaiṣṇavas is offence to the holy name. If you see another devotee doing something wrong, do not look. There are elevated Vaiṣṇavas who will see their faults and rectify them. You cannot do so. Just tend to your bhajana. If someone else is not doing bhajana, why are you worrying about it? Just look at your own behavior. We do not see our own faults, but we want to see others' faults; and day and night we talk about this. Nowadays this is the fashion, and therefore we lose the chance to do *bhajana*.

Understand all this clearly. Wherever we see some kind of fall down, some disaster, some digression from bhajana

or some material difficulties, the main cause for these is disrespect to the Guru and Vaiṣṇavas. Ajāmila was more fallen than fallen, but he did not disrespect anyone. He was sinful, but as soon as he had the association of Vaiṣṇavas he stopped his sinful activities and was able to chant the pure holy name. Wherever there is a little bit of disrespect for the Vaiṣṇavas, *guru*, saints, sādhus, the holy abodes of the Lord in this world, or the holy names, there is a decline in bhakti.

You must have heard the story of Prajāpati Dakṣa. He cursed Śrī Nārada Muni, saying, "You gave my sons instructions on the performance of *bhajana* of the Supreme Lord, and now they have left home and family. You have ruined everything for me. For that I curse you that you will not be able to remain in one place longer than the time it takes to milk a cow." Śrī Nārada became very pleased, taking this as a benediction rather than a curse. But how do other persons react? There is a Hindi saying: if you place a thorn in someone's path, what will happen? That thorn will become three, like a trident, and will come back and pierce you. On the other hand, if you do good for others, you will be showered with flowers. We see what happened with Dakṣa Prajāpati. He gave a curse, and by that he first disrespected the Vaiṣṇava, then Guru and then God. Therefore, never keep bad thoughts in your mind to harm anyone. Even if someone is unjustly abusing you, just tolerate and not retaliate.

There is another very good example in the instance of Satī, also known by the names Umā and Pārvatī. She was wandering in the forest with her husband Lord Śiva. Śiva and Umā saw Lord Rāmacandra crying for His wife. Because Rāvaṇa had kidnapped Sītā-devī, Lord Rāma was wandering here and there, calling out, "Oh, Sītā! Oh, Sītā!" Lord Śiva saw Lord Rāmacandra lamenting like this, and he paid his obeisances at the Lord's lotus feet from afar. Umā-devī asked, "My lord, to whom are you paying obeisances?" Śiva answered, Here is my Master. Here is my Lord Rāmacandra. I am paying obeisances to Him. She questioned him, "How can He be God? He is running after His wife and lamenting". Śiva answered, "That is His transcendental pastime. You can test Him, if you don't believe me." Then Śiva left.

Disguising herself as Sītā, Umā went to test Rāma. She stood in front of Him, but taking no notice of her, He turned away and continued to call out for Sītā. She came in front of Him again and again. Finally He said, "Mother Satī, you are roaming around here alone, but Śaṅkara has already left. How can you remain here without him?"

She came to her senses and realized that her husband had spoken the truth about Rāma. Feeling very ashamed, she offered obeisances to Lord Rāma and then, wherever she looked, she saw Rāma with Sītā and His brother Lakṣmaṇa. In every tree, every shrub, every creeper, everywhere she saw Sītā-Rāma, Sītā-Rāma, Sītā-Rāma. She became

confused and realized she had committed a very great offense. As soon as this thought came in her mind, she again saw Lord Rāmacandra looking in all directions and calling, "Oh, Sītā! Oh, Sītā! Oh, Sītā!"

This pastime took place to show that Rāma is never separated from Sītā. His pastime is under the jurisdiction of the Lord's *yogamāyā* (spiritual desire) potency. This is His human-like pastime (*naravat-līlā*). He was actually crying for Sītā, but at the same time, in another *prakoṣṭha* (division or section of His pastimes), He is always with Her. He and Sītā-devī are never separated.

Now the doubt of Umā was removed. She returned to Lord Śiva, who understood internally everything that happened to her and had thus made a vow to remain silent. The demigods showered Śaṅkara with flowers, saying, "Who can take a vow like you?" Umā-devī asked, "What vow have you taken?" He remained silent and did not reply. Somehow she came to know of her husband's vow. From now on he would respect her as his mother. Because she had doubted her guru (Lord Śiva), disguised herself as Sītā, and lied to her guru when he had asked her if she had tested lord Rāma, Lord Śiva could no longer accept her as his wife. He entered a trance for thousands of years, and Satī felt severe separation from him. She thought, "Śiva has left me. He is treating me like his mother because I took the form of Sītā. As long as I am in this body he will not accept me as his wife, so I will have to give up this body."

After some time, Satī's father Dakṣa, the son of Lord Brahmā and great progenitor of the universe, began a sacrifice. Although every sacrifice is intended to please the Supreme Lord Viṣṇu, all the demigods, especially Lord Brahmā, Lord Śiva and the other principal demigods, are invited and take part. However, Lord Śiva was not invited to Dakṣa's sacrifice. The chaste Satī heard the heavenly denizens, who were flying in the sky, speak about the great sacrifice being performed by her father. She approached her husband and said, "My dear Lord, your father-in-law is now performing a great sacrifice. If you desire, we may also go." Lord Śiva warned her not to go, due to her father's enmity and envy towards him - an enmity that had begun long before, in a former age. Now Lord Śiva told Satī, "A woman can go without an invitation to see her guru or her father and mother, but if her father thinks that her husband is his enemy, then she should not go to see him. You know that your father thinks I am his enemy, although I have never considered him as such." Despite her husband's words, Satī was determined to go. She went, but upon her arrival she observed Dakṣa dishonoring him. She angrily condemned her father and glorified Lord Śiva in front of all present. Then, while meditating on Lord Śiva's holy lotus feet, she gave up her body in a mystic fire that manifested from her heart. By quitting her body, Satī was able to disconnect herself from her offensive father and transfer herself to another body in order to associate with Lord Śiva without that contamination. However, her

main motive was to become free from the result of her own offenses, and again be accepted as Lord Śiva's beloved wife. In her next life she took birth as Pārvatī, the daughter of the Himalayas. In that birth she performed austerities for many years and achieved her desired goal. Satī-devī is a pure devotee. She is the Supreme Lord's divine energy, but she was playing a role in order to give lessons to ordinary persons.

So be very careful. You may not have faith in the words of Guru; you may not believe him when he says that the holy name is non-different from Lord Kṛṣṇa. Satī was not convinced when Lord Śiva, who was her guru as well as her husband, said, "Oh, He is the Supreme Personality of Godhead." She thus committed such a serious offense that she had to give up her body as a result.

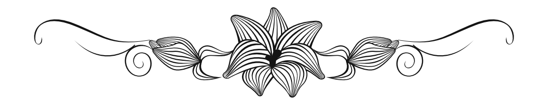
We must very deeply pay attention to the words of Śrī Gurudeva. If one neglects his words, one is bound to commit an offense. For that kind of person, Gurudeva is always silent. He will not say anything to a person who neglects his words. One may hear so many good instructions, but if he has no faith in the words of Guru, he will commit offenses. Whenever someone disrespects Guru and Vaiṣṇavas, or sees some fault in them, he is actually reflecting the impure feelings of his own eyes and heart onto the Vaiṣṇavas. In reality, Guru, Vaiṣṇavas, saints and Lord Śiva do not have any faults. To show this again and again, these examples from history are given.

We should never doubt the words of our Śrīla Gurudeva or Śrīla Aniruddha Prabhujī. Simply by chanting the holy names offenselessly by following the instructions in this compilation, we will be able to chant the holy names with great relish.

Hundreds of devotees have already benefited by reading these books. You can also take advantage of this compilation. This book mentions three prayers which give us taste to chant more *harināma.* This book also contains the special prayers to all the Vaiṣṇavas which help us get rid of the offences we may have committed over millions of lifetimes by asking forgiveness from them. This book contains unprecedented coverage of the glories of the Tulasī-devī. I recommend everyone to read this book.

Yours in the service of Śrī Śrī Guru and Gaurāṅga,

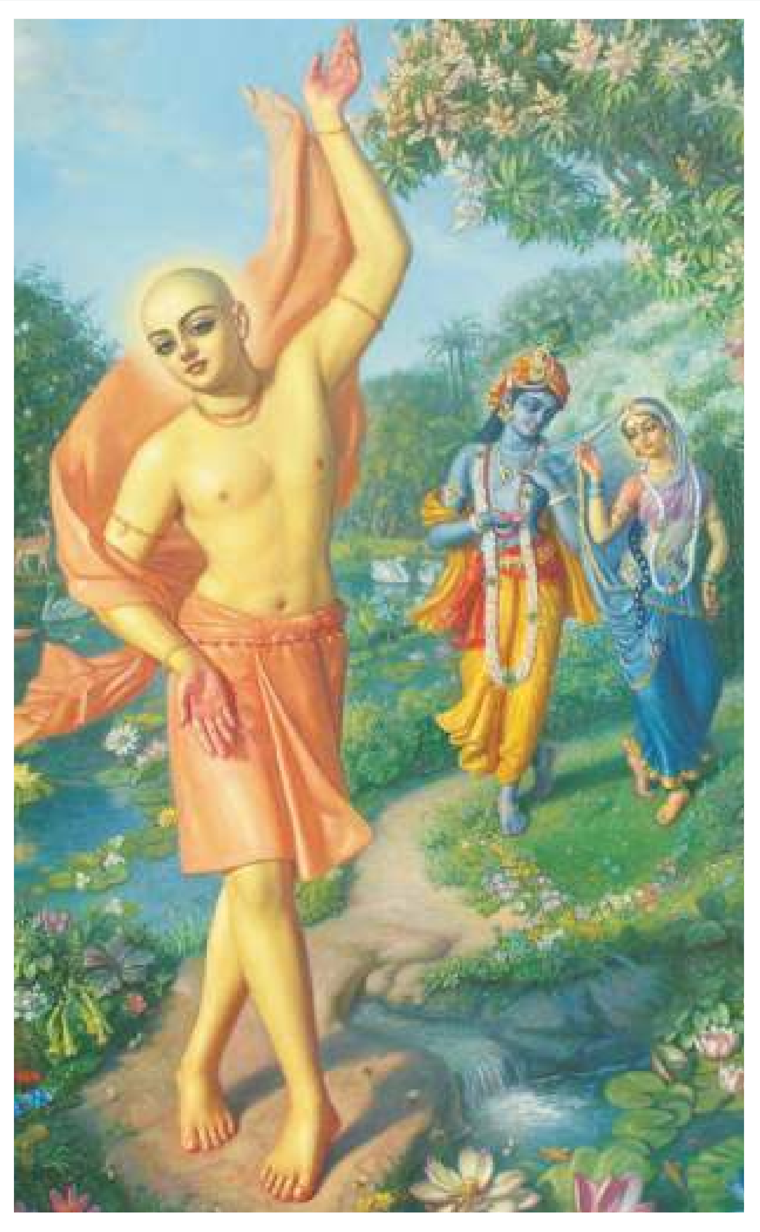
Svāmī Bhakti Vedānta Viṣṇu Daivata
B.E. (V.J.T.I. Mumbai) M.Tech. (I.I.T. Kharagpur)



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Śrī Śrī Rādhā-Govinda Devaji, Jaipur
Worshipable Lordships of Śrīla Aniruddha Prabhu



Śrī Caitanya Mahāprabhu - the combined form of *rasarāja* Śrī Kṛṣṇa and *māhābhāva svarupini* Śrīmati Rādhārāni



Śrīla Aniruddha Prabhu penning his realisations



Rādhā Kuṇḍa (2012) – Extolling the glories of *śrī harināma*



Jaipur preaching tour (2014)



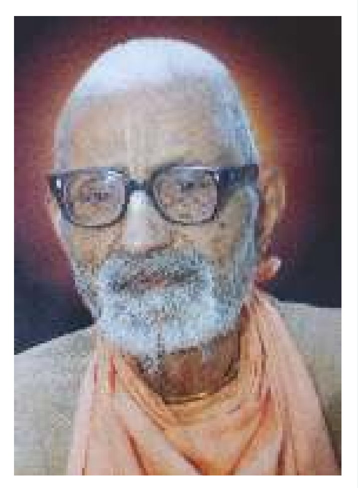
Nepal preaching tour (2015)



Mumbai Preaching tour (2015)



Gorakhupur preaching tour (2015)



Śrī Śrīmad Bhakti-sarvasva Niṣkiñcana Mahārāja
Beloved *śikṣā* Gurudeva of Śrīla Aniruddha Prabhu



Śrī Dinānātha Duggalji (L), Śrīla Aniruddha Prabhu (R)
Chandigarh (2015)



Aniruddha Prabhu with devotees at Chandra Sarovar



Śrīla Aniruddha Prabhu (L), Śri Haripāda Dāsa (M),
Śrīla Bhaktivedānta Āshram Māhārāja (R), Vṛndāvana (2013)



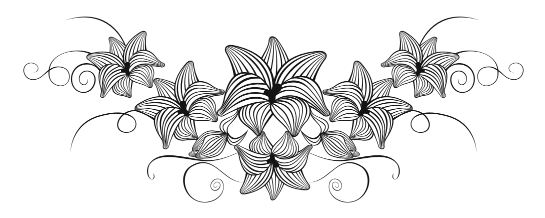
Darśana – Vinoda Vāṇi Gauḍiya Maṭha (2014)
Śrīla Bhaktivedānta Viṣṇu Daivata Māhārāja (Next to Śrīla Aniruddha Prabhu)





In Bikaner (1970), Hanumān disguised as
an astrologer and revealed transcendental signs
(discus, *vaijayanti mālā*, conch, trident and club)
on both the palms of Śrīla Aniruddha Prabhu.

BIOGRAPHY



Śrīla Aniruddha Prabhu is a beloved disciple of Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, the founder of Śrī Caitanya Gaudiyā Maṭha, who is one of the foremost disciples of Oṁ Viṣṇupāda Aṣṭottara-śata Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, the best amongst the ninth generation of descendents in the bhāgavata-paramparā from Śrī Kṛṣṇa-Caitanya Mahāprabhu and the founder of Śrī Gaudiyā Maṭha.

Prabhu took his divine birth in this world in a village named Chīṇḍ-kī-ḍhāṇī, Jaipur, Rajasthan, on October 28th, 1928; on the most auspicious *tithi* of Śarad-pūrṇimā, in a very religious *kṣatriya* family belonging to the *Śekhāvat* community. His father, Bhānu Singh and mother, Rājābāi, were both pure devotees of the Lord. They did *nirjala vrata* for important festivals, and chanted more than one hundred thousand holy names daily.

In 1944, post his formal education, prabhu moved to Jaipur for higher studies, and happened to reside near the famed Śrī Govinda-devaji temple. For hours on end,

prabhu would behold the transcendentally beautiful Śrī Śrī Rādhā-Govinda-devaji, Śrīla Rūpa Gosvāmīpāda's worshipful Deities. He also participated in all the temple programs and by his simple and pure-hearted nature won everyone's heart.

Prabhu associated and heard from many saints who would visit there. He would humbly inquire – what is the ultimate goal of life? How can one meet Bhagavān? However no answer pacified him, only increasing his transcendental anxiety. He firmly believed that unless one accepts a bona fide spiritual master, it is impossible to advance on the path of devotion. While fanning Śrī Śrī Rādhā-Govinda-devaji, a service he performed often, his one-pointed prayer was – "Please give me shelter of a *sad-guru!* (a bonafide spiritual master)"

That prayer bore fruit in 1952 when a tall, effulgent and magnanimous *sannyāsī* entered the temple performing a resounding *saṅkīrtana* accompanied by many *brahmacārīs* playing musical instruments. For prabhu this was an unprecedented sight full of transcendental rapture. With arms upraised, that *sannyāsī* danced ecstatically and wept like one maddened in love of God.

Prabhu wondered, "Who is this personality exhibiting such ecstatic symptoms? I have never witnessed this before! This is my spiritual master! This is my spiritual master! Only he can help me meet Bhagavān. I shall accept

initiation from him alone." Such feelings began to make waves in prabhu's heart.

As soon as that *sannyāsī*, Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja stepped outside, prabhu offered him prostrated obeisances. Śrīla Mahārāja lovingly asked, "Who are you?" While introducing himself prabhu promptly submitted, "Mahārāja, I want to become your disciple." Śrīla Mahārāja then instructed him on *bhagavat-tattva*. And that very year, on 23rd November, prabhu received *harināma* and *dīkṣā* initiation and was given the name Aniruddha Dāsa Adhikāri.

Śrīla Mahārāja visited Jaipur often during those days to procure Deities for his various new temples which were an outcome of his exemplary preaching. Prabhu was very fortunate as Śrīla Mahārāja would spend hours discussing diverse spiritual topics with him. Śrīla Mahārāja also showered his mercy by gifting his holy sandals and garment to prabhu.

In 1954, Śrīla Aniruddha Prabhu performed *puraścaraṇa* of *kṛṣṇa-mantra* (the eighteen-syllable *gopāla-mantra*), by chanting the *mantra* 1.8 million times in just six months and had *darśana* of Śri Kṛṣṇa inviting him to the *rāsa-lilā*. He also saw himself as an intimate maidservant of Śrīmati Rādhikā, engaged in sweeping the pastime bowers and sprinkling them with fragrant water. For months prabhu was immersed in that mood and penned many poems

(which mysteriously got misplaced subsequently). Later, on two occasions, prabhu also received direct *darśana* of Bhagavān and once in a disguised form.

Prabhu also received *vāk-siddhi* during this time, a mystic ability to make infallible prophetic predictions which he used for almost ten years benefiting many, until his Gurudeva forbade him by saying, "Mystic perfections and liberation is far inferior to pure devotional service, hence take exclusive shelter of the holy name."

His Gurudeva also indicated to prabhu about his eternal identity being different than the vision prabhu had had, and that by the mercy of *harināma* it shall be revealed to him in the course of time. Later, prabhu realized His eternal identity is that of one and a half year old grandson of Dvārkādhiṣa Śrī Kṛṣṇa.

In 1966, Śrīla Aniruddha Prabhu was ordered by his Gurudeva through a letter to daily chant one hundred thousand holy names (64 rounds). Amidst professional and household responsibilities, he thought it difficult to carry out such an instruction and shared his concern. The reply was, "Do not worry. Everything shall be accomplished by the mercy of Bhagavān." Since then prabhu began rising at 2am to complete his daily quota. He shortly received another letter from his Gurudeva with an instruction –*"While chanting harināma sweetly, listen by ears."*

As a perfect householder, prabhu observed strict celibacy throughout his marital life, chanted 64 rounds daily and practiced various limbs of *bhakti*. He performed stringent austerities and vows especially before planning conception of his children so that devotee souls may be attracted. Each of his three devotee sons – Raghuvīra-prasāda, Amareśa, and Haridāsa - were eventually initiated by his Gurudeva.

Prabhu was a civil engineer by profession, employed with the government. It was customary for an officer of his rank to receive many bribes; however prabhu never indulged in such sinful acts although they externally appeared lucrative. Prabhu struggled to make ends meet but unfailingly offered a portion of his honest earnings every month to his spiritual master.

In 1970, while working in Bikaner, he once had a very mystic encounter. While on his way to work, an old beggar summoned him and offered to read his palms. He revealed prabhu's eternal identity by interpreting few transcendental signs on his palms – such as conch-shell, disc, club, lotus and flower garland; also predicting many extraordinary events with regards to prabhu being an associate (resident of Goloka Dvārkā) and an emissary of Bhagavān in spreading the glories of His holy name. He also instructed prabhu to reveal everything about himself after the age of 70. In retrospect, Śrīla Aniruddha Prabhu realized the beggar-in-disguise to be Hanumān, a dear associate of Lord Rāmacandra.

In 1987, Śrīla Aniruddha Prabhu accepted voluntary retirement from work and within a year increased his daily quota from 64 to 128 rounds. During *cāturmāsya* (the four months of the rainy season), he would increase this further to 192 rounds.

1988 onwards, prabhu began penning down his deep realizations about his devotional experiences. However, out of natural humility, he did not share them with anyone. His *śikṣā* Gurudeva (instructing spiritual master) Śrī Śrīmad Bhakti-sarvasva Niṣkiñcana Mahārāja, who sometimes visited prabhu's residence, came to realize and appreciate prabhu's deep absorption in the holy names and his elevated devotional mood. Gradually Śrīla Aniruddha Prabhu also began corresponding with Mahārāja, sharing his most intimate realizations, with a request that they be kept confidential.

However in 2005, after many years of such exchanges, Mahārāja implored Śrīla Aniruddha Prabhu to share this invaluable treasure with others saying, "Who knows how long our bodies will last? It would be nice if the next generation benefits a little from our lives". At his behest, Śrīla Aniruddha Prabhu manifested his benevolence by writing letters and illuminating others on topics related to *nāma-tattva, jiva-tattva, māyā-tattva, bhakti-tattva, prema-tattva, sadācāra, brahmacārya, daiva varnāśrama* etc.

From 2004, Śrīla Aniruddha Prabhu had begun daily

chanting 192 rounds (three hundred thousand holy names). Then in June 2007, his Gurudeva appeared in a dream during *brahma-muhūrta* and ordered him to inspire everyone to chant one hundred thousand *harināma*, saying "Aniruddha, you have perfected your own *harināma*; now distribute it to others. Just make your best effort; my blessings are always with you. By your endeavor, the fire of separation from Bhagavān will certainly manifest in the hearts of those, who with your blessings, chant *harināma*. And reveal everything about yourself without any reservation; if you don't, it will be a great loss. Rest assured that by doing so, no harm will come upon you, instead your *bhakti* will only increase."

For years, prabhu remained so absorbed in chanting his fixed quota of *harināma* that he didn't even step out of his room onto his *verānda* (porch). But following his Gurudeva's order, he engaged in spreading the glories of the holy name, inspiring countless souls from all over the world through his books, discourses, personal audience and consultations over phone. Despite his advanced age, prabhu sporadically travels and preaches all over India till date, inspiring and empowering everyone to chant one hundred thousand holy names daily. He says – "It is Śrī Mahāprabhu's order that every devotee should chant one hundred thousand *harināma* daily. Mahāprabhu Himself instructed His followers to chant one hundred thousand *harināma* every day."

Just by prabhu's blessings or by his mere audience, either in person or over the phone, devotees from varied backgrounds all over the world have remarkably benefited in their *nāma bhajana,* experiencing a sense of taste and effortlessness in their chanting. Prabhu sees Kṛṣṇa in everyone and thus feels very uncomfortable should anyone garland him or try to reverentially touch his feet. Some of his teachings such as – prayers of forgiveness to the Vaiṣṇavas; worshipping your *japā* beads as a divine personality rather than as an inert substance; and reciting the three powerful prayers daily (mentioned in this book) have created unprecedented transformations in the lives of many devotees around the world.

Since 2013, being inspired by Bhagavān, prabhu increased his daily quota further to an unprecedented number of five hundred thousand (320 rounds). Amazingly enough, prabhu also takes time out to read Caitanya Caritāmrta and Śrīmad Bhāgavatam and does minimum one hour of *harināma saṅkīrtana* on his harmonium. He insists, "Without fail everyone must daily perform the *yuga dharma* of *harināma saṅkīrtana* (besides *japā*)."

Prabhu has chanted approximately 8000 million holy names so far [1 million = 10, 00,000]. He daily rises by 1 am and chants uninterrupted till 7am, and later continues chanting during the day among other services. He attributes his perfectly healthy eyesight and disease free

constitution to the indescribable nectar that pours out of the holy name.

Prabhu has a very soft and child-like demeanor. Everyone lovingly calls him 'Bābā' [an affectionate way of addressing a grandfather in Hindu culture].

Immensely pleased by prabhu's endearing qualities, service mood and above all, his resolute determination to perform *harināma* day and night, the present *ācārya* of Śrī Caitanya Gaudiyā Maṭha and the successor of prabhu's spiritual master, Parama-pūjyapāda Tridanḍi Svāmī Śrī Śrīmad Bhakti Ballabha Tīrtha Gosvāmī Mahārāja, declared Śrīla Aniruddha Prabhu's village to be non-different to Vṛndāvana.

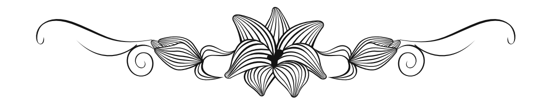
It is mentioned in the writings of Śrīla Bhaktivinoda Thākura, "*yathāya vaiṣṇava-gana sei sthāna vṛndāvana*"– in whatever place there are Vaiṣṇavas, that place is known to be Vṛndāvana; there, the dust is considered as *vraja-raja*, a mountain or a hill in the vicinity is considered Girirāja Govardhana and a river or a stream is considered Yamunā-devi. Such is the power of a pure devotee." (Kalyāṇa kalpa taru 1.14.4)

Śrī Caitanya Mahaprabhu has explained different grades of Vaiṣṇava in sequence – *Vaiṣṇava, Vaiṣṇava-tara* and *Vaiṣṇava-tama* in accordance to their *adhikāra* of chanting *harināma*. One who chants the name of Kṛṣṇa even once

is a *Vaiṣṇava*. One who incessantly chants Kṛṣṇa's name is *Vaiṣṇava-tara*. And one who inspires others to chant *Kṛṣṇa-nāma* merely by his *darśana* is a *Vaiṣṇava-tama* and is the topmost Vaiṣṇava.

yānhāra darśana mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi 'vaiṣṇava-pradhāna'
(Śrī Caitanya Caritāmṛta, Madhya-Lilā, 16.74)

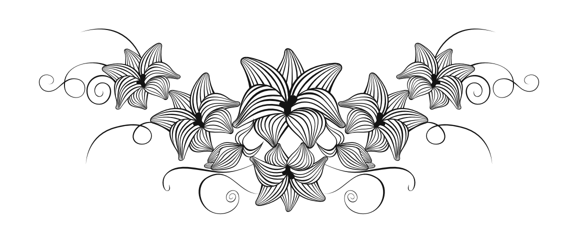
Śrīla Aniruddha Prabhu is undoubtedly a *nāma-niṣṭha mahāpuruṣa* and a living personification of that topmost *Vaiṣṇava* described by Śrī Caitanya Mahāprabhu. Anyone who has received prabhu's grace has been the recipient of the causeless mercy of Śrī Nāma Prabhu. Seeing prabhu's steadfastness and one-pointed dedication and shelter in the foremost limb of devotion – *harināma*; Nāma Prabhu grants *adhikāra* to whomsoever prabhu blesses to chant a prescribed number of rounds. What to speak of practicing devotees, even those who never ever chanted once in their lives have taken up to daily chant 64 rounds by his blessings.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

A BRIEF INTRODUCTION OF MY SPIRITUAL MASTER, ŚRĪLA BHAKTI-DAYITA MĀDHAVA GOSVĀMĪ MAHĀRĀJA

(by Śrī Śrīmad Bhaktiballabha Tīrtha Gosvāmi Māhāraja)



namah oṁ viṣṇu-pādāya rupānuga priyāya ca
śrīmate bhakti-dayita-mādhava-svāmī nāmine
kṛṣṇa-abhinna-prakāśa-śrī-murtaye dīna-tāriṇe
kṣamā-guṇa-avatārāya gurave prabhave namaḥ

satīrtha-prīti-sad-dharma guru-prīti-pradarśine
iśodyāna-prabhāvasya prakāśakāya te namaḥ
śrī-kṣetre prabhupādasya sthānoddhāra-sukīrtaye
sārasvata gaṇānanda-saṁvardhanāya te namaḥ

(I prostrate repeatedly unto the lotus feet of our revered Gurudeva, His Divine Grace Om Viṣṇupāda Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī, who is dear to the devoted entourage of Rūpa Gosvāmī and is a non-distinct manifestation of Śrī Kṛṣṇa. He is the deliverer of the wretched and the embodiment of forgiveness. By showing the example of love of Gurudeva by serving his

godbrothers, by revealing the glories of Iśodyāna, and by his conspicuous, glorious deed of recovering the holy birth-site of Śrīla Sarasvatī Gosvāmī Prabhupāda at Śrī Kṣetra (Śrī Jagannātha Purī), he immensely increases the joy of the hearts of his godbrothers.)

Asmadīya Guru pādapadma, Paramhaṁsa Parivrājakācārya, Oṁ Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja was a dear-most disciple of His Divine Grace Nitya-līlā Praviṣṭa Paramhaṁsa Oṁ Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Thakura 'Prabhupāda', the Founder-Ācārya of the world-wide Śrī Caitanya Maṭha and Śrī Gauḍīya Maṭha.

Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja is the tenth Ācārya in the preceptorial disciplic line from Śrī Kṛṣṇa Caitanya Mahāprabhu and is the Founder-Ācārya of Śrī Caitanya Gauḍīya Maṭha, an all-India Registered Institution.

He appeared in this world on Friday, November 18, 1904 at 08:00 AM during the most auspicious tithi of Uṭhāna Ekādaśī in the village of Kāncana-pāḍā, Subdivision Mādārīpura, District Faridpur in East Bengal (now Bangladesh).

From childhood, Śrīla Gurudeva exhibited many extraordinary qualities as compared to his peers. Under no circumstance would he ever lie. In fact, he would

elucidate the benefits of speaking the truth and fall-outs of lying to the other children. Everyone was amazed to see his extraordinary demeanor. His well-formed body was beautiful and effulgent. He was innately tolerant, sweet natured and very ethical. Throughout his childhood, adolescence and youth, he was adored by all and universally accepted as a leader.

Śrī Gurudeva was very devoted to his mother. She would sit with him to recite as well as make him recite various scriptures. In this way, his pious mother increased his relish towards subjects of religion and worship of the Supreme Lord. Having recited Bhagavad-gītā everyday in this way, by the age of eleven, he knew the whole Bhagavad-gītā by heart.

One night, Śrī Gurudeva had an astonishing dream. Nārada *ṛṣi* came and comforted him and then gave him a *mantra*. Nāradaji told him that this *mantra* would help you attain the most cherished object.

However, upon awakening from the dream he could not recall the whole *mantra*, even though he strived to remember. Thus he was crestfallen and disappointed. He started becoming very apathetic towards mundane, materialistic matters and decided to renounce his worldly life. He visited his mother, who was staying in Durgāpur at that time, to seek her blessings before taking this step. Being devotional-minded herself, she supported his decision. He left home and started towards the Himālayas.

With an intense desire in his heart, he reached Haridvāra. From there, he proceeded towards the Himālayan Mountains alone, without anyone's support. There, in the dense, lonely forest, he fasted for three days and nights, without food or sleep, one-pointedly and anxiously crying out for the grace of Śrī Kṛṣṇa. At that time, he heard these prophetic, divine words: "Your Gurudeva has appeared in the place where you resided before. So return home."

Respectfully adhering to this instruction, he returned from the Himalayas to Kolkata.

In 1925, he met his Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda at Śrī Caitanya Maṭha for the first time. Seeing Śrīla Prabhupāda's extraordinarily divine persona, he was immediately attracted. On hearing the philosophy and teachings of Śrī Caitanya Mahāprabhu from the lotus mouth of Śrīla Prabhupāda, and finding it to be highly skilful he absorbed it in his heart.

He accepted both *harināma* and *dikṣā* initiation from Śrīla Prabhupāda at Śrī Gauḍīya Maṭha situated at Ultāḍāṅgā, Junction Road, on September 4, 1927, the auspicious day of Śrī Rādhāṣṭamī, thus taking complete shelter at his lotus feet. He was named Hayagriva dāsa Brahmacāri. He was a lifelong celibate. He was unflinchingly dedicated to his Guru and his untiring earnestness; all-rounded competence and diligent service to Viṣṇu and the Vaiṣṇavas quickly made him one of the chief associates of Śrīmad

Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Seeing his energetic, undaunted spirit of service, and successful endeavors, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda appraised him as - "He has astonishing volcanic energy!"

The intimacy and loving relationship between Śrīla Prabhupāda and Śrīla Gurudeva was seen in the statements made by Śrīla Prabhupāda during the installation of Śrī Śrī Guru-Gaurāṅga-Giridhāri Deities in the Sarbhog Gaudiya Maṭha in Assam. Śrīla Prabhupāda would give Śrīla Gurudeva many valuable instructions and would sometimes tell him that he is one of his most beloved intimate disciples. He once told Śrīla Gurudeva – "*At chāo ken, ār kaśṭa pāo ken*. (Why do you expect from others, thereby causing yourself distress?) It is not appropriate to have expectations out of others in relation to service, as you are responsible for all activities connected with *guru-seva*. You will have to be forever indebted to anyone who participates in this service."

Such statements made by Śrīla Prabhupāda show how intimate Gurudeva was with him.

Seeing Śrīla Prabhupāda's long arms stretching down to his knees, his tall stature, golden complexion and pleasing personality, many mistook Śrīla Gurudeva to be his son.

In 1944, he accepted *tridaṇḍa sannyāsa* from his god-

brother, Parivrajakācārya Trindaṇḍi Swāmi Śrī Śrīmad Bhakti Gaurava Vaikhānasa Mahārāja, at Śrī Toṭā-gopīnātha Temple, Puruṣottama Dhāma, Odisha on the auspicious occasion of Gaura-purṇimā on the full moon day of the month of Phālguna. At that time his was 40 years old. He then came to be known as Parivrājakācārya Tridaṇḍi Swāmī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja.

He personified unflinching dedication to his Śrī Guru and affection towards his godbrothers. After the disappearance of Śrīla Prabhupāda, if ever any of his God-brothers experienced any adversity, he would immediately come forward to extend his support, without any concern for his own comfort or distress.

In 1947 Śrīla Gurudeva returned to Assam to preach, being specially invited by Rādhāmohana Dāsa Adhikārī, a Gaudiya Maṭha householder, from Goalpara district. I met Śrī Guru Mahārāja there for the first time. I will forever remain indebted to the unmatched affection extended by Rādhāmohana Prabhu, his pious wife and his other family members to me.

Through letters, Śrīla Gurudeva lovingly and mercifully clarified all my doubts and advised me to study Śrīla Bhaktivinoda Ṭhākura's "Jaiva-Dharma". Reading this book resolved many doubts I had had since a long time.

Following Śrīla Prabhupāda's instruction, Śrīla Gurudeva returned to Assam each year. Seeing the sufferings of the living entities, he would feel extremely compassionate towards them and would earnestly endeavor to turn their consciousness towards Kṛṣṇa for their ultimate good. For this, he willingly bore many inconveniences; he would even travel by foot or bullock cart to preach. As a result of his extensive preaching, he established 3 *maṭhas* in Assam – first in Tejpur, then in Guwahati and then in Goalpara. Following these three, Śrīla Gurudeva also established many other *maṭhas*, preaching centers, educational institutes, libraries and charitable hospitals. To publish devotional books, he also established printing presses.

By his extraordinary and transcendental presence, he defeated the Māyāvāda (impersonalist) philosophy in Punjab and Hyderabad. Hundreds of men and women in these cities accepted and began to practice the philosophy of pure devotion and worship, as taught by Śrī Caitanya Mahāprabhu.

As a result of his powerful personality, Śrīla Gurudeva acquired the birth site of Śrīla Prabhupāda. He also established centers in Sector 20-B in Chandigarh and in Agartala, where he took over the service of the Jagannātha temple.

On Tuesday, February 27, 1979, at 9 am, Śrīla Gurudeva entered the eternal pastimes of the Śrī Rādhā-Govinda deva

in the midst of resounding *kirtana* during the *purvahna lila* (Lord's morning pastimes). It was the first day of the bright fortnight, also the disappearance day of Jagannātha Dāsa Bābājī and Rasikānanda Deva Gosvāmī. His godbrothers and disciples sank in an ocean of grief in separation from Śrīla Gurudeva.

Final Instruction of Śrīla Gurudeva:

"Never leave devotional service of Lord Hari, whatever the circumstance may be. This is my prayer, entreaty, desire, and instruction. Practice devotional service in all circumstances. Always give respect to senior Vaiṣṇavas; never hesitate to do so. This will bring auspiciousness."

Modern man has forgotten the real goal of life. He has forgotten that the human form of life is not to get entangled in matters of the material world; rather, it is to engage in the devotional service of Bhagavān. The only goal of this most rare human form of life is to go back to Kṛṣṇa's abode.

'Back to God and back home' is the message of Gauḍīya *Maṭha*. - Śrīla Prabhupāda



Part 1

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 1



October 5, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings and servant of all the servants of the Lord, offer prostrated humble obeisances at the lotus feet of my most worshipable and beloved *śikṣā* Gurudeva, His Holiness Śrī Bhakti-sarvasva Niṣkiñcana Mahārāja and all the Vaiṣṇavas. With folded hands, I repeatedly pray to them that my devotion may increase, awakening renunciation.

In essence, how does one perform *bhajana* that is cent-percent suffused with transcendental ecstasy and topmost bliss?

As a result of our *sukṛti* this human form of life is attained by the mercy of Bhagavān Śrī Kṛṣṇa. To simply waste it, would be the biggest and most deplorable loss and the mind is the prime factor involved here. Śrī Gurudeva is repeatedly warning *sādhakas*, awakening them, to at once, refrain the mind from engaging in fruitless material pursuits, and by deep introspection employ it in spiritual endeavours.

This rarely attained human form of life has been granted by the causeless mercy of Bhagavān, and is meant only to realise Him. One must make it successful by being absorbed in the auspicious association of the holy name of Bhagavān; otherwise such a great opportunity may not come again. One will have to suffer in twenty-eight types of hells, transmigrating through eight million four hundred thousand species of life, which are like an ocean of miseries. Each one has to suffer the consequences of his actions and no one can rescue anyone from this.

However, if you surrender to Bhagavān by following the path that I am revealing here, He will certainly accept you and bear your entire burden Himself. Your whole life will become blissful. Bhagavān will personally come to take your audience and you will certainly get His, just as Mirābāi, Narsi bhakta, Sanātana, Rūpa, Mādhavendra Puripāda and others did. There is not even a speck of doubt in this.

One will have to conduct his life in the following manner:-

1. Your mind will not wander hither-thither even for a moment if you chant one *lakh harināma* (one hundred thousand names of Hari) daily, hearing attentively with your ears, visualizing that you are sitting at the lotus feet of your Gurudeva and great devotees – like Haridāsa Ṭhākura, Mādhavendra Puri, Rūpa Gosvāmī, Sanātana Gosvāmī, Prahlāda,

Dhruva, Hanumānji, Nāradaji, and the Lord and His incarnations such as Gaura, Nitāi, Nṛsiṁhadeva –making them hear your chanting.

No evidence is required for something that can be experienced firsthand as it is always the best proof. Any *sādhaka* can try this method.

Only one way to ignite the fire of separation:-

From the core of your heart, call out, "O Nitāi! O Nimāi! Be merciful! Please shower Your mercy on this offender!" This is the outcry of a torn heart! This is the injection! This alone will cure the disease! Just try this out.

By chanting one hundred thousand *harināma*, some *śuddha-nāma* (pure name) will surely manifest. This *śuddha-nāma* will attract *nāmābhāsa-nāma* (semblance of the holy name) towards itself, transforming it into *śuddha-nāma,* because *śuddha-nāma* is endowed with a transcendental potency, while *nāmābhāsa* is weaker in comparison. The powerful always attracts the weaker towards it; this is an irrefutable principle.

Śrī Gaurahari has instructed everyone- "I will only honour *prasāda* in the home of one who daily chants one hundred thousand *harināma*. Indeed, I will never leave such a home to reside elsewhere." Such a simple and easily approachable solution is available in this *kali-yuga*. One can realize Bhagavān even while staying at home! There is no need

to wander in the forests where the onslaught of the cold, heat, rain, scarcity of food and water, and numerous other difficulties have to be endured.

To let such a great opportunity slip through the fingers is such gross ignorance!

2. Wake up by 3 am latest (before *brahma muhurta*) to chant *harināma* just as our predecessor Gurus did, rising by 2-3 am. Rising early will only be possible if you take light supper or dinner, or just some milk, otherwise the enemy of laziness will impede your devotional practice. Laziness may bother you initially but it will wither away within a month of practice.

3. Just before going to bed, chant two rounds of *harināma,* hearing attentively with your ears, so that *harināma* will circulate throughout the body at night while you are asleep. By doing this for a few days, one will start getting more spiritual dreams. However, this will not happen within a day. Kṛṣṇa repeatedly tells Arjuna, "Practice will make everything possible." We see a seasoned typist can simultaneously speak as well as type, while an experienced driver speaks as he drives, without getting in to an accident. So, what is not possible with practice?

4. During your spare time, take association of scriptures by reading Śrīmad Bhāgavatam *māhā*

purāna, Śrī Caitanya Caritāmrta and others that narrate the glories of *harināma*. Such reading will immensely nourish your *harināma*. Should you have the fortune to associate with a pure devotee, submissively keep inquiring and discussing with him, and taste for chanting *harināma* will surely come. Do not doubt this fact.

5. It is most essential to observe celibacy. Celibacy is primarily attained by exercising complete sense control. Do not let the senses wander towards material sense objects. Engage your eleven senses including the mind in transcendental subjects so that they are not covered by a cloud of materialism. Remember that mind alone is the king of all senses; it is the mind that commands the senses to engage with material subject matters.

   The mind is mostly attracted and influenced by mediums like television, radio, newspapers, mobile phones, the external environment, agitating pictures, birds and animals uniting, inappropriate attire and so on. Gurudeva is telling us the means to protect ourselves even from such influences. It is not difficult to stay away from TV, radio and newspaper. But to protect ourselves from the other influences, it is absolutely critical to control what we look at.

   The eyes naturally wander everywhere. Once you

notice something agitating, don't look at it again, because the mind grabs the impression on the second glance which is when the situation goes out of control, which then makes it impossible to be absorbed in devotional practice. This can only be understood as the *sādhaka*'s weakness. Even a one-off sexual union completely destroys the influence of *sattva* (mode of goodness) at its root. Austerities worth thousands of years are destroyed in just one moment. These are not merely the words of Śrī Gurudeva but also the teachings of scriptures.

6. Turn away from all gossip and useless mundane talks. Ceaselessly chant the holy name every moment even if you are not carrying your chanting beads. Then the distraction of acceptance or rejection of worldly subject matters will not arise. Practice is essential in this regard. Attachment to household life will gradually decrease by doing this and attachment to Bhagavān will progressively increase. Material attachment is the prime enemy and has to be completely uprooted. However, it will only be possible by chanting *harināma*. The plant simply has to be uprooted from one place and replanted at another. What is the difficulty in this? It is only the mind's weakness.

7. Practice of non-violence is crucial. Do not harass any living entity as they are all children of

Bhagavān. Will the father (Bhagavān) be happy if His children are put in distress? Certainly not! Show compassion to all, and if possible, serve all with body, mind and words. Atleast, don't be a cause of distress to anyone. One's life should be conducted for the welfare of others by preaching the right path.

Special Note:

One who has control over the tongue has indeed conquered all other senses. There is a direct correlation between the tongue and the genitals. There is a popular Hindi saying –

rukhā sukhā khāvo
bhāgavata prema pāvo

"Honour simple food (*prasāda*) and attain love of Bhagavān."

Bhagavān will severely punish those who criticize or cause any distress to saintly persons, who are very dear to Him, so don't even commit this mistake inadvertently. Bhagavān does not take a very serious note of a sinner committing many sins, but if he causes any distress to His dear devotees, then He becomes very angry. A sinner suffers for his own misdeeds; Bhagavān is not very concerned with that equation. However, one who troubles His

dear devotees also becomes a staunch enemy of Bhagavān, who severely punishes him by sending him to Raurava (a hellish planet) or by giving him some chronic disease. A clear example of this is Gopāla Cāpala, who offended ŚrivāsaṬhākura, and was thus punished with leprosy. Durvāsā Muni, Lord Śiva's plenary portion and the son of Atri and Anusuyā, also had to face the wrath of Bhagavān's *sudarśana cakra* for harassing Ambarīṣa.

8. Only *prasāda* cooked with ingredients earned by honest means helps devotional practice. Earning by fraudulent means destroys *bhakti*, as is evident nowadays. Be satisfied with whatever is available to you. Do not get entangled in the vicious cycle of greed. Do not accumulate more than necessary as it will cause distress later. Only keep enough at home for your basic maintenance and don't aspire for more. Look at those less fortunate than you to stay content. This way you will remain happily satisfied, otherwise your heart will always be agitated for more. "O, he has a car, she has a bungalow! I wish I had that!" If you do not hanker like this, neither will you adopt unfair means of earning nor lament.

9. By remembering Kṛṣṇa's holy name while honouring *prasāda*, *aṣta-sāttvika* (eight-fold transcendental ecstasies) currents will keep flowing in your body throughout the day.

There is a saying in Hindi–

jaisā anna, vaisā mana
"You become what you eat."

There is another Hindi saying –

jaisā pāni, vaisi vāni

"The quality of water determines the quality of your speech."

If you remember *harināma* while drinking water, that water will transform into *caranāmṛta* as you consume it, then you will only speak the truth and never utter a lie.

10. Do not hanker for name, fame and prestige. Should it come your way, then know that it is Bhagavān's mercy. This way it will not puff up your false ego. Surrender your mentality of 'I and mine' at the lotus feet of Bhagavān. Deeply introspect and tell yourself, "What are you capable of? Even birds and animals are better than you – at least they live within their limitations; they are mindful of what to eat and what not to eat, and are bound by rules and regulations. They recognize their master and shower affection upon him. You don't even have a speck of love. What to speak of others, you don't even take your parents as your own!" Meditating on this will completely uproot your false ego. Then it will be difficult to harbour any sense of pride.

11. Always celebrate the appearance day festivals of Bhagavān and His incarnations, and the appearance and disappearance days of His devotees, especially remembering them more by hearing and discussing their pastimes and life histories. Constantly engage in saintly association, sing *kirtanas* of the Lord and *bhajanas* composed by His devotees. If you are doing this, where is the time for mundane activities or discussions? Throughout day and night, you will remain absorbed in spiritual practice at the lotus feet of Bhagavān.

    Even the departure of such a devotee from this world is noble. Instead of sending His eternal associates to bring His *nāma-niṣṭha* devotee (a pure devotee dedicated to chanting *harināma*) back to the spiritual world, Bhagavān personally comes to take him, because that devotee spent all his days and nights in ceaselessly chanting His holy names. After all, Bhagavān and *harināma* are non-different.

    In *kali-yuga*, Bhagavān Himself has descended in the form of His holy name and He personally dances day and night on the tongue of such a *nāma-niṣṭha* devotee. When is Bhagavān ever separated from him? He is indeed inseparable from His *nāma-niṣṭha* devotee. Even at the time of death, Bhagavān is still there, right next to him, waiting to take His devotee along.

Bhagavān calls for His own airplane to take His *nāma-niṣṭha* devotee with Him to Goloka *dhāma*. That devotee is welcomed there in a grand way and he attains the most charming destination. He is honoured with *kalpatarus* and beautiful *cintāmaṇis* that fulfill all desires. Indeed, it is the purified mind that is primarily instrumental in delivering a devotee to Goloka *dhāma*. All the mind's desires are fulfilled there. That is why it is said, "The mind is the living entity's best friend or worst enemy."

The mind that brings you to meet Bhagavān is your bosom friend, and the mind which entangles you in the material energy is your worst enemy. Since countless lifetimes and millenniums, and since one's first appearance in this material world, this mind has entrapped the living entity in the illusory energy, *māyā*.

When the mind receives the mercy of devotees' association, the living entity gets an opportunity to free himself from the clutches of the illusory energy. There is no other way out of the web of illusory energy than the mercy of Bhagavān's devotees. Therefore, it is said – If you desire your utmost welfare, don't listen to your mind. If you continue following the dictates of your mind, it will destroy you. The mind is like a ghost if you do not engage it appropriately; indeed, it will kill you.

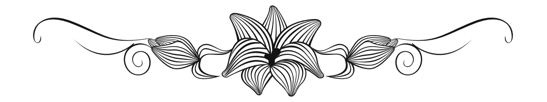
This is nicely illustrated by this story of someone who had adopted a ghost. The ghost promptly finished whatever work the master assigned and returned, asking, "What should I do now?" The master said, "There is no other work now, I will let you know later." The ghost replied, "I cannot remain idle. If you don't assign me something to do, I will kill you." The master of the ghost was now in a great difficulty. "How do I rid myself of this dilemma? By adopting this ghost, I have brought about my own destruction." He kept inquiring from everyone, "How can I save myself now?"

One learned gentleman advised him, "No ordinary person can save you. But saintly persons have many solutions. Only they can suggest a way out. You go and ask this particular saint. He is a perfected soul."

The master of the ghost asked the perfected saint for a solution that would save him. The saint replied, "This ghost will devour you. There is no solution for this." The master replied, "Everyone calls you a perfected saint. Can you ask Bhagavān and tell me a way out?" That great soul felt compassion and said, "I will ask Bhagavān. Come back tomorrow during the auspicious period of *abhijit muhurta* and confirm with me." The master asked, "When is *abhijit muhurta*?" The saint replied, "Come

> between 11.45AM to 12.15PM." The master said, "By then the ghost would have killed me!"
>
> Then the saint said, "Just wait for some time. I will meditate and ask Bhagavān what solution He recommends." The saint went inside and no one knows what he did. He came out and said, "Place a ten-foot long bamboo in your courtyard and tell the ghost to climb up and down the bamboo whenever there is no task to perform. Thus, there will be no end to the work assigned." The master said, "This is a perfect solution. Now I shall be the one to trouble the ghost instead!"

Our mind is like this ghost. Do not let it remain idle, otherwise it will devour you. By strictly following the above-mentioned rules and regulations, one becomes a surrendered soul at the lotus feet of Bhagavān and receives His audience. Indeed, Bhagavān is obliged to give audience to such a devotee.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 2

September 25, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that my *bhakti* may rise progressively!

Attaining transcendental love that awards Bhagavān's direct audience in this very lifetime

We have read and also heard that our ācāryas in the disciplic succession have received the audience of Bhagavān by chanting one to three hundred thousand *harināma* daily in the mood of complete surrender to *harināma*.

In the age of *kali*, there is no means of deliverance other than the practice of devotional service. By this process, the *sādhaka* achieves all the four goals of human life – religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*) and liberation (*mokṣa*) in this very lifetime, and in the end he crosses over this ocean of

miseries. There is no speck of doubt in this. All kinds of distractions that keep the mind from being absorbed go away, and very soon the *sādhaka* most certainly achieves an elevated stage in devotion.

Discussions about Bhagavān, i.e. His holy name, are like a swift arrow that can influence even a child within the womb. Try to chant four rounds of the Hare Kṛṣṇa *mahā-mantra* very softly, and one round audibly. In this age of *kali*, *kīrtana* reigns supreme. This is the only process to control the mind. Chanting mentally, the mind either gets distracted or enters the stage of *suṣupti*. One way to steady it is by pleasing a pure devotee by making him hear your chanting. Try out this technique for yourself. There are innumerable devotees; just meditate that you are sitting close to a pure devotee and chanting for his pleasure. But remember to endeavour properly as even material pursuits don't bear fruit unless one sincerely endeavours.

Impediments from countless lifetimes will get eliminated, automatically opening up the door to liberation if one persistently imbibes this.

Consideration of offenses is most essential. By committing offenses, the *sādhaka* falls down from his respective stage of devotion.

When Śrī Gaurahari inquired from *nāmācārya* Śrī Haridāsa Ṭhākura on this subject, he replied, "If anyone sees a caste-

based fault in the birth of a 'lowborn' Vaiṣṇava or criticizes a Vaiṣṇava or causes him pain by reminding him of the sins he may have committed prior to fully surrendering to the lotus feet of Śrī Kṛṣṇa, or condemns a Vaiṣṇava who sins inadvertently, or criticizes some bad impressions present in a Vaiṣṇava from previous sinful activities even though he is now surrendered to Bhagavān and performing devotional service, then such an ignorant, blasphemer of Vaiṣṇavas, certainly becomes subject to punishment by Yamarāja, the superintendent of the hellish planets."

The glories of Śrī Kṛṣṇa are preached only through the lotus mouth of a Vaiṣṇava. Śrī Kṛṣṇa doesn't tolerate criticism of such a Vaisṇava. Consequently, such a blasphemer falls down from his advancement in devotion.

When a faithful devotee sits in close proximity of any *nāma-niṣṭha* devotee and chants *harināma* for his pleasure, Śrī Kṛṣṇa's divine energy emanates from the body of that *nāma-niṣṭha* and touches his heart causing *bhakti* to arise in the core of his heart and his body to tremble. A devotee is understood to be an intimate associate of Bhagavān, if one's mind becomes attracted to Bhagavān sheerly by being in his proximity. By associating with such a devotee, all bad qualities fade away, and all the good qualities take root.

If a *sādhaka* sits by the lotus feet of a *nāma-niṣṭha* and makes him hear *harināma*, chanting audibly, then the

transcendental vibrations of that *nāma-niṣṭha* keep influencing the *sādhaka*'s heart, and his mind becomes steady. This is evidently illustrated by the pastime of Haridāsa Ṭhākura and the prostitute. One can also mentally sit at the lotus feet of Hanumān, Nārada, Śrī Gaurahari, Śrī Nityānanda, Prahlāda, Nṛsiṁha Bhagavān, Śrī Mādhavendra Purīpāda and have them hear the chanting of *harināma*.

A *nāma-niṣṭha* devotee transforms anyone who associates with him into a *nāma-niṣṭha*, destroying all of that person's material attachments. Now that person's mind starts relishing the holy name and he begins to chant with love and affection. No other evidence is required for something that can be directly experienced.

However, to get association of such a *nāma-niṣṭha* devotee is a matter of many lifetimes. If one finds such association, then it is imperative to take advantage of it. A saintly person is someone who does not criticize anyone, who is devoid of aggression, who attracts one's mind to Bhagavān by his mere association and who does not hanker after material possessions. And someone devoid of these qualities is certainly an imposter.

Seeing Bhagavān within the heart

mana thir kari taba śambhū sujānā,
lage karana raghu-nāyaka dhyānā

"Lord Śiva, who is very intelligent, skilful, and wise, then made his mind steady and began to meditate on the form of Rāmacandra, the hero of the Raghu dynasty."

Say there is a ten-foot deep tank completely filled. The water in it is absolutely still because of no wind, and the sun is shining down on it. A gentleman sitting atop the tank, looking at the bottom can very clearly see all the objects in it such as pebbles, frogs and fish because the water is absolutely still.

Now apply this example to a *sādhaka* looking at his *citta* (consciousness). The *sādhaka* is looking within. The wind in the form of the mind's *saṅkalpa* and *vikalpa* is absolutely still, the sun in the form of the soul is shining brilliantly inside and thus the *sādhaka* is clearly able to see Bhagavān Śrī Kṛṣṇa within his heart. *Darśana* of Bhagavān is so attractive and charming that the *sādhaka*'s mind cannot even momentarily wander hither-thither. He has achieved something that is blissful to his mind.

In this way, the *sādhaka* sitting by the lotus feet of his holy masters is able to see saintly persons through the vision given by *harināma,* simultaneously drinking the nectar of the holy name. Can there be a meditation higher than this? The mind will be glued in such situations. The mellow of bliss from such a meditation will spring forth from the eyes as ecstatic tears.

What an easy and approachable path is made available to the *sādhaka*! The bliss that was elusive for millions of lifetimes and the mind that was making the *sādhaka* wander about, has now been captured in a cage; this cage has made him a resident of Goloka. In this cage, he has found his eternal companion (Bhagavān), from whom he was separated since time immemorial. Now he is immersed in the transcendental mellows from this ocean of bliss.

kṛṣṇa keśava! kṛṣṇa keśava!kṛṣṇa keśava! pāhi mām |
rāma rāghava! rāma rāghava! rāma rāghava! rakṣā mām |
rāma rāghava! rāma rāghava! rāma rāghava! trāhi mām |

"O Lord Kṛṣṇa! O Keśava! Please maintain me. O Rāma! O Rāghava! Please protect and deliver me."

Śrī Gaurahari Himself would recite this prayer intermittently while chanting *harināma*. These lines are steeped with the mood of surrender to Bhagavān. Therefore, after completing two or four rounds of *harināma*, one should recite these lines. This will keep the mind fully alert and prevent it from wandering.

By mentally sitting at the lotus feet of any spiritual preceptor (saint), and making him hear *harināma*, the vibrations emanating from that personality will continually penetrate the heart of the chanter and burn the dirt accumulated therein. When the mirror of the heart is completely cleansed, all virtuous qualities will brilliantly

reflect within. These virtuous qualities will also make others effulgent. The darkness of sorrow will continue to dissolve, and the effulgence of bliss will pervade the whole environment.

This is indeed a clear and genuine process of meditation. Whoever traverses this path shall attain transcendental bliss. However, this can only be achieved by chanting *harināma*. There is no other means in this *kali-yuga*. Chant four rounds softly and one round aloud. This way, the mind will stop wandering here and there, and not enter the state of *suśupti*. As *kīrtana* is the primary practice for perfection in the age of *kali*, it is most essential to chant one round aloud, after chanting four rounds softly. This way the mind will come under control. The mind couldn't become steady even after thirty or forty years of chanting *harināma* mentally, because it was not chanted aloud. *Kirtana* was absent. That is why, Śrī Gurudeva has ordered, "Chant *harināma* sweetly and listen by ear."

Lord Śiva's assurance

> ***"sādara sumarana je nara karahiṁ***
> ***bhava vāridhi gopada-iva tarahiṁ"***

"One who chants and remembers the holy names reverentially can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

For any *sādhaka* who lovingly chants *harināma*, his whole life becomes as effortless as it is to cross over a puddle formed by a cow's hoof-print. What effort is required to cross over a four-inch-wide cavity in the ground? Even a small child can do it. The purport of quoting this is to depict that one who chants *harināma* passes his life in great happiness. Such a *sādhaka* will never face any kind of hardships or distress.

Devotees from the past like Mīrābai, Draupadī, and Narsī *bhakta*, who performed devotional service, witnessed many hardships and distress, but they always remained untouched by them. Bhagavān neutralized the effect of their hardships before they could even come close to them. In the end, Bhagavān took those devotees with Him to Goloka *dhāma*.

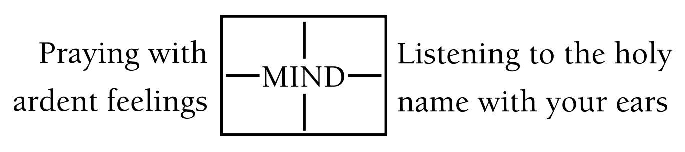
Whenever Bhagavān feels compassionate towards the conditioned living entities, He inspires one of His intimate devotees to descend in any particular universe in order to deliver them. Kabīra, Guru Nānak, Śrī Gurudeva, Śrī Bhakti-ballabha Tīrtha Mahārāja, Śrīla Prabhupāda Bhaktisiddhanta Saraswati Ṭhākura, Bhaktivinoda Ṭhākura, and A.C. Bhaktivedānta Svāmī Mahārāja, the spiritual master of ISKCON, are examples of this.

Śrīla Gurudeva is inspiring me to describe a very easy and accessible means of steadying the mind and attaining *prema*, the fifth and ultimate goal of human life, which is

above the four goals of religiosity, economic development, sense gratification and liberation.

Confine the mind within a quadrangle of these four spiritual practices mentioned below. Even a beginner can adopt this technique easily.





(Bring me close to You)

Uttering the holy name with your tongue

A sprout will appear on the field of our heart when the water of *harināma* is poured into the ears. That sprout is actually the personification of the transcendental body of Bhagavān Śrī Kṛṣṇa.

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

"Without even having witnessed the form of Bhagavān, special affection arises for Him when His Holy name is chanted."

The form of the Lord will automatically manifest to the one who simply hears the holy name. When the *sādhaka* chants even four rounds of *harināma* as per the above process, he will certainly begin to weep in separation

from Bhagavān, because *paramātmā*, or the Supersoul, is the eternal mother of the minute living entity (*jīvātmā*). Thus, he will cry out to Bhagavān in the same mood that an infant cries out to the mother who breast-feeds him. Śrī Bhaktivinoda Ṭhākura is a direct example of this.

The mood of a devotee toward Kṛṣṇa may be that of a male friend (*sakhā*), a female friend (*sakhī*), a parent, or a child. The relationships that we have been experiencing in this material world through many lifetimes are but momentary and temporary. Our relationship with Bhagavān is eternal. As long as the spirit soul does not find the shelter of the Supersoul, he will continue to weep, experiencing one distress after another but this weeping will not free him from his despicable situation.

O gentlemen! So please pay attention to the words of my Gurudeva and make your human life meaningful, thus maintaining my respect and honour as well! I will be most obligated to you if you help fulfill that order for which Bhagavān Himself appeared as Śrī Guru and listen to my prayers. Holding on to your feet, I repeatedly entreat all of you to read this letter and chant one hundred thousand holy names daily in the manner prescribed herein. Śrī Gaura Nitāi will reside in the home of anyone who carries out my request just as Śrī Gaurahari had promised that He will always reside in the homes of those who chant one hundred thousand holy names daily. How can Kali Mahārāja enter a place where Śrī Gaurahari resides?

In the conversation between Parīkśit Mahārāja and Kali Mahārāja, it was mentioned that Kali Mahārāja will be burnt to ashes as soon as he even thinks of visiting the home of a devotee. Due to this fear, Kali Mahārāja does not even glance in the direction of a devotee's home. The reader may wonder; why then do we see devotees facing calamities?

The answer is evident; this material world is a product of Bhagavān's illusory potency (*mahā-māyā*). Wherever a snowfall takes place, everyone there will feel cold. However, a devotee is sheltered by the warm blanket of Bhagavān's mercy; therefore, cold cannot bother him. Similarly, a devotee is not disturbed by the excessive heat of the sun because the cooling breeze of Bhagavān's mercy creates a cocoon around him, such that heat can't even touch him.

In this material world, we see (externally) that even Bhagavān had to bear the brunt of *māyā*. He had to repeatedly go through many difficulties. However, *māyā* cannot really have any influence on Bhagavān. She can only influence others. Lord Śrī Rāma had to pass through many difficulties during His forest exile; Śrī Kṛṣṇa had to face adversities in the form of demons. Devotees like the Pāṇḍavas were troubled by the Kauravas. Actually, Bhagavān Himself makes all arrangements only for the sake of His devotees; even the difficulties and adversities

are just a part of His pastimes. In the absence of pastimes, Bhagavān's mind becomes sullen. Bhagavān experiences supreme bliss by performing His sweet pastimes (*līlā*).

Bhagavān descends in every material universe just to perform pastimes with His devotees. He can kill the rogues merely by the casual movement of His eyebrows. He performs His unlimited nectarean pastimes to annihilate the demons and to have loving exchanges with the devotees. The foolish and ignorant cannot comprehend these pastimes. Only the recipients of Bhagavān's mercy can understand His confidential pastimes.

That is why Bhagavān has ordered Lord Śiva to propagate certain scriptures in such a way that those envious towards Him will get bewildered. Such cheaters will never be able to discover the treasure of devotional service to Him. Only one who has accrued pious merits by serving saintly persons is able to approach Bhagavān, by the dint of His mercy.

Actually, the topmost transcendentalists are only *harināma-niṣṭha*, as opposed to the *karma-niṣṭha*, *jñāna-niṣṭha*, *tapo-niṣṭha*, and *yajña-niṣṭha*. Although the practice of the last four is dependant on the holy name; they do not in essence take exclusive shelter of the holy name and infact tend to disregard it. Actually, they are simply motivated to fulfill their desires, not to please the Lord.

A real *nāma-niṣṭha* devotee considers himself to be destitute and inferior to others. He respects everyone and is reluctant to accept any honour or prestige for himself. Every moment he remains surrendered to the holy name. He refrains from all criticism and praise. He never exhibits any aggression. If someone criticizes him, he doesn't feel offended, but rather lovingly speaks to the antagonist and even accepts him as a dear friend! The *nāma-niṣṭha* devotee sees no fault in such an antagonist; he simply thinks, "The impressions from his past life are inciting this behaviour in him, which will be purified by saintly association."

The holy name of Kṛṣṇa uttered by a *nāma-niṣṭha* devotee illuminates the hearts of others with love of Śrī Kṛṣṇa. That pure name is capable of immersing a faithful devotee in an ocean of love for Śrī Kṛṣṇa. However, the holy name emanating from the mouth of a *yajña-niṣṭha* or *tapo-niṣṭha* does not have the same effect. Effectively, association with a *nāma-niṣṭha* devotee is the only real way to attain Śrī Kṛṣṇa's mercy.

Nāmā-aparādha can be the only obstacle in this endeavour. *Nāmā-aparādha* is so dangerous that it can make the offender such a staunch atheist that he can even deny the very existence of Bhagavān. What can be a greater loss than this? Such an offender will have to go through extreme suffering in Raurava hell, which is the pinnacle of suffering, for many millenniums. Thereafter he suffers

by transmigrating through the eight million four hundred thousand species, which are the reservoirs of misery. After many millenniums when Bhagavān bestows His mercy, then human birth will be possible again, that too in a very destitute and diseased condition, entailing endless distress. In the absence of saintly association, he will again waste his human life and fall into the same distressful condition. Indeed, his distress will see no end.

It is evident that at present everyone is unhappy. When will happiness be possible? When one gets association of saintly persons and that is only possible when Lord Hari extends His mercy. So, dear friends, after carefully reading what Śrī Gurudeva is inspiring me to write above, deeply introspect how miserable one's existence will be in future. Take up the practice of chanting one hundred thousand holy names daily right away; else, you will have to burn in the fire of repentance later.

Śrīla Gurudeva is astonished that despite repeatedly instructing us, we are unable to understand. Only if you chant one hundred thousand holy names daily, I will consider it as your service towards me. Gifts like money, clothes, and other paraphernalia do not count as service. These are temporary objects which cannot satisfy me; on the contrary, they give me distress.

Only one who chants one hundred thousand holy names daily will be dear to me, Śrī Gurudeva and Bhagavān.

He will become relieved of all sorrows in this life itself. Nothing is left to achieve in this world for such a person as he would have already acquired the real treasure. He becomes wealthy in all respects.

Actually, everyone has ample time to chant one hundred thousand holy names everyday; only excuses are made for lack of time. Even when death knocks on your door, try saying, "Come back later, I have no time now." Then you will be helplessly dragged and be forced to go.

Eat less at night and guard yourself against lethargy so that you can get up at 3:00 am before *brahma-muhūrta* to chant *harināma*. As the famous saying goes "Early to bed and early to rise makes a man healthy, wealthy, and wise." Only when you rise during *brahma-muhūrta* daily and chant one hundred thousand holy names, will you become healthy, rich, and intelligent. Otherwise, you will find yourself submerged in the ocean of miseries. No one will be able to save you; you will have to suffer the results of your own deeds (*karma*). What can anyone else do to help? You will leave this world weeping, and this will continue in future births as well.

Śrīla Gurudeva is illustrating how a *nāma-niṣṭha* saint influences a devotee who is aspiring to become *nāma-niṣṭha*:

A *nāma-niṣṭha* devotee is likened to a magnet. Just as a magnet attracts iron to itself, a *nāma-niṣṭha* attracts a

devotee aspiring to become *nāma-niṣṭha*. He never attracts those who are dedicated to penance, fruitive action, or sacrifice. A magnet cannot attract silver, gold, brass or copper. Why? Because they are not *sajātīya*; they are *vijātīya*. Similarly, persons dedicated to austerities and penances are dissimilar in nature to the *nāma-niṣṭha*. A pigeon lives in the company of other pigeons, and never with crows, because pigeons and crows are *vijātīya*.

The heart of a *nāma-niṣṭha* devotee emanates an outstanding effulgence of the holy name creating an aura around his body. *Harināma* vibrates both inside and outside of him and in every pore of his body. The *nāma-niṣṭha* will completely inundate anyone who comes before him or stays at his feet with the radiance of his vibrations. Arjuna is an example of this. When Śrī Kṛṣṇa went to Arjuna's bedroom and sat next to him, He heard *harināma* reverberating from every pore of Arjuna's body. Within his mind every moment Arjuna remembered 'Kṛṣṇa, Kṛṣṇa', and the same sound vibration pervaded every pore of his body.

Discussions on topics of Bhagavān's holy name, pastimes etc. are like a swift arrow that can even influence a child within the womb. Whenever a pregnant mother hears the pastimes of Bhagavān in saintly association, it directly impacts the baby in her womb. If even a baby in the womb can get influenced like this, what to speak of someone who sits at the lotus feet of the *harināma-niṣṭha* devotees and hears their *hari-kathā*!

In the age of *kali*, Śrī Haridāsa Ṭhākura, who belonged to a Muslim family, chanted three hundred thousand holy names daily. He would chant one hundred thousand names aloud, one hundred thousand names whispering softly, and one hundred thousand names in his mind. One day Rāmacandra Khān, a landlord from the nearby village, sent an experienced prostitute to Śrī Haridāsa Ṭhākura's place to ruin his reputation. When she revealed her lusty intentions to Śrī Haridāsa Ṭhākura, he agreed to fulfil her desire, saying, "I will certainly accept your offer. However, I have vowed to chant a fixed amount of *harināma*. Upon completing my quota, I will surely fulfil your desire. Until then, you will have to wait." The prostitute replied, "I will sit nearby while you complete your vow." Saying this, she began to hear his chanting of the holy name. When evening arrived, she again expressed her desire, and Śrī Haridāsa Ṭhākura reminded her that his quota had not been completed yet. Such interaction went on for three days.

On the third day, that prostitute fell down at the feet of Śrī Haridāsa Ṭhākura, sobbing loudly. "I am very wicked! I am a sinner! I am so lusty! I am the reservoir of innumerable faults! Please forgive me! Please give me your shelter! You are the embodiment of forgiveness! I do not know what has transpired within my consciousness! Śrī Kṛṣṇa has attracted my mind and now I cannot live without Him. My mind finds this material world abominable now. What

magical spell have you cast on me? Now I cannot be away from your lotus feet even for a moment."

This is the result of the unlimited mercy of a *nāma-niṣṭha*. Bhagavān always protects a *nāma-niṣṭha* devotee in every possible way and a *nāma-niṣṭha* devotee always wishes for the welfare of every living entity and prays to Bhagavān to bestow auspiciousness upon them. Bhagavān feels obliged to fulfil the desires of a *nāma-niṣṭha* devotee. *Nāma-niṣṭhatā* is the topmost among all limbs of devotional service. This is true not just for *kali-yuga*, but also for *satya-yuga*, *tretā-yuga*, and *dvāpara-yuga*. Simply by chanting the holy names in *kali-yuga*, one can get the same result as *sādhakas* got in the previous ages.

kṛṭa-yuga tretā dvāpara, pūjā makha aura joga
so gati hoi so kali harināma te pāvahi loga

In *satya-yuga*, meditation on the form of Viṣṇu in the heart yielded spiritual liberation. In *tretā-yuga*, performing Vedic fire sacrifices bestowed liberation. In *dvāpara-yuga*, one received perfection by performing elaborate Deity worship in the temple. However, in *kali-yuga* one gets the same result which had been achieved in previous ages simply by chanting *harināma*.

In *kali-yuga*, one can meet Bhagavān even being at home. Nowadays, there are coolers, heaters etc. to maintain a comfortable temperature indoors. We have been blessed

with such an easy and accessible means of attaining perfection and saintly association. There is no worry of food and shelter, yet human life is wasted in ignorance. Such an irony! One should feel ashamed and repentant. One should condemn his mind otherwise the future will be full of hardships.

On the request of my spiritual master, I plead you all with folded hands, grasping your feet, to please follow this path upon hearing my prayer. If you do so, I shall remain eternally grateful to you. O beloved devotees, have mercy on me! I am begging you for this charity. Do not turn me away empty-handed from your door. This is my final prayer to you.

An obstacle in attaining Bhagavān

Bhagavān can only be attained by practicing *brahmacārya*. Actually, celibacy is practiced by engaging all eleven senses in the path of spirituality. However, it specifically pertains to abstaining from sexual union. The semen that is produced in the body from intake of food for forty days is lost by the act of engaging in union with a woman just once. It is very essential for those seriously practicing devotional service to protect that semen; otherwise, the nectarean experience of tasting transcendental mellows will cease.

The energy within our body is invaluable, and destroying it is like reducing the body to be worthless. It triggers

frequent body ache, attacks of cough, cold, sporadic bouts of fever and numerous other diseases which deter a person. If strength derived in the form of abundant presence of semen pervades the body, then these above-mentioned enemies are rendered powerless. Incapacitation due to diseases resulting from lack of celibacy is the very weapon of *māyā*, which impedes one's advancement on the path of devotion.

Whenever a devotee advances on the path of devotion, Indra sends Cupid and dissipates his celibacy. Consequently, the path of devotion that had previously opened up for him becomes closed. Whenever the path of devotion is bright and effulgent, Cupid's influence remains feeble. Indeed, Cupid flees in fear of a *nāma-niṣṭha* devotee, thinking, "If this *nāma-niṣṭha* devotee becomes angry with me, I will be burnt to ashes." Cupid is skilful in destroying vows of celibacy; and so he is considered to be an expert in causing the mellow of devotional service within a devotee's heart to dry up.

After deeply contemplating on this issue, Śrī Gaurahari has warned His devotees from conversing with women. The female form is *māyā's* infallible weapon making it very difficult for a man to protect himself. When butter and fire are in close proximity, the butter certainly melts. Introspect thoroughly on this and remain vigilant. How foolish is it to willingly hurt your own foot with an axe and then cry out for help?

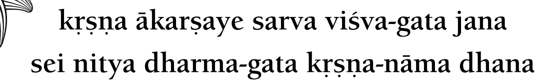
After the age of forty or fifty, the body stops producing semen. Śrīla Gurudeva reveals everything to me. No one can hide anything from me. Everyone should be given a copy of this letter, so that all become vigilant. Only one who genuinely loves Bhagavān with all his heart will become cautious. One who does not is merely an imposter. Sometimes I am made to write piercing words. The deserving will not feel bad, only the unqualified will curse me. One may agree or disagree but these instructions are meant for the welfare and auspiciousness of everyone.

We can see from the example of Śrī Haridāsa Ṭhākura, who chanted three hundred thousand holy names daily. Rāmacandra Khān sent a prostitute to degrade him, knowing very well that if Śrī Haridāsa Ṭhākura associated with her even once, then he would lose the potency to chant three hundred thousand holy names. Then his absorption and empowerment in chanting would be destroyed, and his mind would fall down from its elevated level of consciousness. Thus, *māyā* would control him; however, the prostitute was unable to deviate him, because the power of *harināma* was much higher than the power of her persuasion. Therefore, Haridāsa Ṭhākura's mind did not deviate otherwise just by a mere glance one can become agitated. There is no comparison between the infinite bliss derived from devotional service, and mundane sex enjoyment. Śrī *harināma* alone protected Śrī Haridāsa Ṭhākura; his mind never deflected even momentarily. On

the contrary, the mind of the prostitute became inclined towards devotional service.

These days I am seeing that everyone is becoming captivated by lust, although they externally pretend otherwise. When one begins to relish the mellow of devotional service, it never recedes. Nothing but lust can become a hindrance in relishing devotional mellows. On committing offenses, *māyā* orchestrates the attack of lust, and then the lusty mind of such an offender finds no satiation. He crosses the line. The more one enjoys the more he fuels such enjoying tendency. Fire blazes more and more as clarified butter is added to it. And too much butter extinguishes the fire. Similarly, overindulgence in sex life, weakens the body and even its ability to engage in sex is diminished.

The only means to save oneself is eating less and sleeping separately from one's spouse. Discuss and deliberate with each other on the distress resulting from sex indulgence. Only then one advances on the path of devotional service, otherwise, it will merely be a show. When a devotee experiences the loving mellow of devotional service, lust cannot exist. Darkness cannot exist in an illuminated place. Wherever there is lust, pure love is absent. However, if one is a *naiṣṭhika-brahmacāri*, this pretence will transform itself into real advancement.



kṛṣṇa ākarṣaye sarva viśva-gata jana
sei nitya dharma-gata kṛṣṇa-nāma dhana

Śrī Kṛṣṇa attracts the whole world. Similarly, the topmost wealth of the holy name of Śrī Kṛṣṇa eternally possesses the same quality of attracting one and all.

Your resolute determination to complete the avowed quantity (*sankhyā*) of *harināma* daily should not slacken. You should be particularly alert about this, repeatedly reminding yourself.

(Nāmācārya Śrīla Haridāsa Ṭhākura)

nirantara yāra mukhe suni kṛṣṇa-nāma
sei se vaiṣṇavatara sarva guṇa dhāma
(Śrī Harināma Cintāmaṇi)

That devotee from whose mouth one can constantly hear Kṛṣṇa's holy name (one who ceaselessly chants Kṛṣṇa's holy name) is the topmost. Such a Vaiṣṇava is a reservoir of all good qualities.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 3



August 28, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most fallen among human beings, and servant of Lord's servants, offer my heartfelt prostrated obeisances unto the lotus feet of my most worshipable and beloved instructing spiritual master, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and all the devotees, and repeatedly pray with folded hands that I shall be able to render loving devotional service to Bhagavān.

Preeminence of the spiritual master over Bhagavān

Śrīmad Bhāgavatam describes the pastime of Jaya and Vijaya. In this pastime Bhagavān spoke to the four brothers - Sanaka, Sanātana, Sanandana, and Sanat as follows: "O my dear devotees, I speak the truth when I say that the devotees are worshipable for Me and that I am miserable without them. I descend in every universe just to perform pastimes with them. There is no other reason for Me to

incarnate in the material universe. The devotees are Mine and I am theirs. I can annihilate the demons just by a slight movement of My eyebrows."

If devotees are everything for Bhagavān, then what to say of Śrī Gurudeva, who is a direct manifestation of Bhagavān?

The scriptures proclaim as follows:

gurur brahmā, gurur viṣṇu, gurur devo maheśvaraḥ
guru sākṣāt para-brahma tasmai śrī guruve namaḥ

The spiritual master is Lord Brahmā, Lord Viṣnu and Lord Śiva. The spiritual master is regarded as non-different from the Supreme Lord. I offer obeisances unto that revered Śrī Guru.

dhyāna mūlaṁ guru-mūrtiṁ, pūjā-mūlaṁ guru-padam
mantra-mūlaṁ guru-vākyam, mokṣa-mūlaṁ guru-kṛpā

The transcendental form of the spiritual master is the root of meditation. The lotus feet of the spiritual master are the root of worship. The instructions of the spiritual master are the root *mantras* for the bona fide disciple. The disciple attains the spiritual world only by the causeless mercy of the spiritual master.

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

A divine vision manifests in the heart of a disciple who meditates on the effulgence emanating from the gem-like toenails of Śrī Guru.

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke
sūjhahiṁ rāma-carita mani-mānaka
gupta pragaṭa jahaṁ jo jehi khānika

Its luster disperses the shadow of bewilderment; highly blessed is he in whose chest it shines. With its appearance the bright eyes of the mind are opened; the evils and sufferings of the night of mundane existence disappear; and gems and rubies, both easily found and hidden, from various mines, come to light in the form of stories of Śrī Rāma."

kavaca abheda guru-pada pūjā
ehi sama vijaya upāya na dūjā

The worship of the lotus feet of one's spiritual master is like an impenetrable armour. No other means is as effective to be victorious.

rākhahiṁ guru jo kopa vidhātā
guru virodha nahi kou jaga trātā

If Providence is angry with you, the spiritual master can still protect you. However, if the spiritual master is displeased with you, then no one in the world can protect you.

jo saṭha guru sana irṣā karahiṁ
raurava naraka koṭi juga parahiṁ

That wicked person who is envious of his merciful spiritual master shall suffer in the Raurava hell for billions of millenniums.

trijaga joni puniṁ dharahi śarīrā
ayuta janma bhariṁ pāvahīṁ pīrā

Such an envious disciple is given material bodies in the upper, middle, and lower planetary systems and continues to suffer miseries by taking birth billions of times.

It has been witnessed and experienced firsthand, time and again, that any devotee who has been antagonistic towards his spiritual master has never been at peace. *Harināma* does not appear from his mouth as Bhagavān has Himself incarnated as *harināma* in *kali-yuga*. Such an offender actually becomes antagonistic to Bhagavān Himself and will certainly be punished in the hell named Raurava.

Śri Gurudeva is a direct, beloved associate of Bhagavān. Bhagavān Himself assumes the form of the spiritual master to shower mercy upon the living entity. Living a life as per the instructions of the spiritual master is in essence following the scriptures. Only one who conducts his life in this manner receives the audience of Bhagavān; in fact he wins over Bhagavān's heart.

Only that *sādhaka* who deeply prays to and remembers his spiritual master before beginning to chant (while holding his beads), will experience the real potency of the holy name, because it is only by the mercy of the spiritual master that he has received *harināma*. After that, as he continues chanting, he may meditate as per his choice.

One cannot fix his mind on the holy name by his own

ability; it will either keep wandering or become sleepy. The mind will become steady if you adopt the following method. Visualise that you are sitting at the feet of Lord's devotees, chanting *harināma* aloud or within the mind, making them hear it. After chanting two or four rounds in this way, pray as follows so that Bhagavān can hear it and quickly shower His mercy upon you:

kṛṣṇa keṣava kṛṣṇa keṣava kṛṣṇa keṣava pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
rāma rāghava rāma rāghava rāma rāghava trāhi mām

"O Kṛṣṇa, please maintain me. O Rāma, please protect and deliver me."

This prayer is saturated with the mood of surrender unto the Supreme Lord. Śri Caitanya Mahāprabhu Himself would intermittently cry out this prayer while chanting *harināma*. "Where shall I go? Where can I find You? O Vrajendra-nandana! O Muralī-vadana! O Yaśodā-nandana! O Kaṁsa-nikandana!" He would loudly cry out like this and weep uncontrollably.

If a devotee follows this method, he can attain love of God within a lesser quantity of *harināma* than prescribed. However, he should chant from the core of his heart and avoid all offenses. Then Śrīla Gurudeva gives a hundred percent guarantee that he will surely attain love of God.

Even if one chants *harināma* disrespectfully or jokingly, he is saved from taking birth in the eight million four hundred

thousand species of the world, then what to speak of one who chants pure *harināma*! All avenues open up for him. And he goes back to Godhead without any impediments.

How is Bhagavān's abode? Words are incapable of describing it; as neither the tongue has eyes nor do the eyes have a tongue! But my Gurudeva has instructed me to briefly depict it. How is Goloka *dhāma*? I have gathered the courage to share my revelation on this only by the strength of my spiritual master. I request the devotees to bless me so that I can describe it properly.

Every particle of that transcendental land is so effulgent that one squints at its dazzle. The trees and plants comprise of many sublime transcendental colours, their glow spans across all four directions. There, the enrapturing vividly colorful brilliance spreads in all ten directions.

A sweet, melodious sound vibration that captivates the ears constantly resonates in that Goloka *dhāma*. The residents enter a state of stupor, as if relishing intoxicating nectar. It is nearly impossible to describe that supreme bliss in words. Astonishing varieties of birds perched atop branches sing songs glorifying Rādhā-Kṛṣṇa, completely inundating everyone who hears them with joy.

Goloka *dhāma* is spread over such a vast expanse that there is no known way to measure it. *Rasikas* having different moods, residing in different parts of this *dhāma* relish various spiritual mellows and are continuously submerged

in the waves of intoxication of Rādhā-Kṛṣṇa's variegated pastimes.

Girirāja's unmatched luster spans exquisitely, kissing the sky! It always resonates with the '*kal-kal*' sound made by innumerable streams of water gushing down. The brilliance of rows of astonishing variety of trees is simply captivating. Various enchanting birds perched on their branches, sweetly sing Rādhā-Kṛṣṇa's pastimes in their own languages, drawing one and all towards them.

At the base of Śri Girirāja, the ever-attractive waves of Śrī Yamunā continuously frolic and while becoming blissful in the absorption of astonishing attributes of Rādhā-Kṛṣṇa, they leap and toss about. Rows of trees sway on its banks, constantly oozing sweet honey. Goloka *dhāma* is not illuminated by the light of the sun or moon. Rather, every object there emanates effulgence.

Only one who has surrendered his mind at the lotus feet of Śrī Kṛṣṇa goes there. One who reaches there does not endure the slightest suffering due to hunger, thirst, mental and bodily ailments, or old age. His mind remains intoxicated at all times. The moment he wishes to go somewhere, a transcendental airplane immediately manifests. All facilities are made available simply by desiring in the mind. One need not make any effort; everything manifests automatically. There is no limit to the bliss in Goloka. There is no way to express it in words;

it can only be experienced. No one is capable of depicting it in its entirety; only some hints can be penned down.

In this material world, everyone's senses are dull, and these dull senses cannot possibly comprehend the ecstatic moods of Goloka. Just as a dumb person cannot describe the taste of any foodstuff, a devotee is incapable of describing the magnificent transcendental nature of Goloka. I have simply tried to hint using material words and references. Readers should try to comprehend these things through the lens of their own experience and intelligence and accordingly absorb it.

One can meditate on the above-mentioned glories of Goloka while chanting *harināma*. By doing so, the mind will cease to wander. Alternately, one can mentally sit at the feet of various countless devotees and chant the holy name so that they can hear it.

A perfect description of Śrī Goloka *dhāma* cannot be penned down. Even if one constantly writes for innumerable millenniums, one will never be able to fully describe its divinity. Whatever has been revealed to me by Śrīla Gurudeva, I have described here, as an offering to your feet. This is my service.

Whatever Śrīla Gurudeva has inspired my dull mind and tongue to describe is but a shadow and material representation of the transcendental abode of Goloka. Even a high-class, *paramahaṁsa* devotee cannot adequately

describe the actual glory of the luster and divine sound vibrations from Goloka *dhāma*.

Goloka *dhāma* is eternally situated above all other planets, and it is never destroyed. Every living entity there is immortal. Bhagavān mercifully sends living entities from Goloka *dhāma*, to the innumerable material universes to deliver the conditioned living entities. Such an eternal associate of the Lord descends in the form of the spiritual master, who bestows auspiciousness on every living entity who comes in contact with him by giving initiation and instructions regarding devotional practice. Since such an eternal associate is always imbued with Bhagavān's potency, the ordinary living entity becomes spontaneously attracted upon seeing and hearing about him.

As per the description of Śrīmad Bhāgavatam, Bhagavān manifests His weapons and paraphernalia as symbols on the palms and soles of His eternal associates so that ordinary people can develop unshakeable faith upon seeing them. Unless the *sādhaka* sees such symbols and experiences his transcendental nature, he will not have firm faith in his Gurudeva.

Only faith can bestow *darśana* of Bhagavān. In the absence of faith, devotional service remains dry. Deity worship also bears fruit only when one has firm faith in his heart; otherwise, its just like a puppet mechanically doing service; it doesn't illuminate one's future path. It is often seen that although some devotees have rendered service in

the temple throughout their lives, they have not developed even an iota of taste for chanting *harināma*. This is just due to lack of real faith. So it is essential to simultaneously chant *harināma* alongside other services.

This has been illustrated in Śrī Gaurahari's pastimes. When the devotees from various villages inquired from Him what their ideal duties should be, He replied, "Although it is necessary to engage in Deity worship; however, if this is not possible, you must certainly at least perform the following two duties. Firstly, chant *harināma*, and secondly, always serve the devotees by mind, actions, and words. Considering that householder devotees cannot spare more time; if you diligently perform these two duties, you will certainly attain the ultimate goal of human life; namely, love of God."

Consequently, the essence is that it is absolutely necessary for every *sādhaka* to chant one *lakh harināma* daily. Whether the mind is absorbed in the holy name or not, at least one will chant *nāmābhāsa*. While chanting *nāmābhāsa*, gradually the pure name will manifest.

Nāmābhāsa is inexplicably superior to the *karma-mārga* and *jñāna-mārga*. Even the holy name that is chanted while alluding to something else, jokingly, angrily, or disrespectfully is far superior to studying all the Vedās, visiting all the holy places, giving charity, and engaging in various auspicious activities.

That is why we see in society that people call out holy names such as *rāma rāma sā! jai gopīnāthajī kī!* or *jaya sīyā-rāma!* while greeting each other. Even such conduct accumulates *sukṛti*, and after many lifetimes, this *sukṛti* awards association of saintly persons, which then opens up the path leading to ultimate auspiciousness.

Does anyone actually want Bhagavān? All are charmed by *māyā*, the illusory potency of Bhagavān. As most people are deprived of saintly association in this age of *kali*, only one in billions is attracted to Bhagavān. One receives this saintly association as a result of his accumulated *sukṛti*, and Bhagavān's mercy. Even if one inadvertently serves a saintly person, he automatically receives the mercy of Bhagavān. Bhagavān becomes greatly indebted to that person because he has served His son. Bhagavān has two kinds of children: the devotee or saintly person, and the non-devotee or atheist. While Bhagavān does not personally get involved in the lives of the non-devotees, He diligently and continuously looks after and protects the devotees every moment. Śrī Nārada was the son of a maidservant, but he was able to honour the food remnants of saintly persons in his childhood. It is only due to this, that now he wanders throughout the planetary systems singing, "Nārāyaṇa, Nārāyaṇa" to the tune of his *ektāra*.

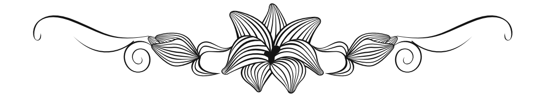
Serving saintly persons is above all else and even higher than serving Bhagavān directly.

punya eka jaga mein nahīṁ dūjā
mana krama vacana sādhu-pada puja
tinape sānukūla muni devā
jo taja kapaṭa kare sādhu-sevā

"Service at the lotus feet of saintly persons with mind, actions and speech is the only real pious activity in the world. No other pious activity matters. The sages, demigods, and deities become favorable to those who render non-duplicitous service to saintly persons."

daśa aparādha chāḍi nāmera-grahaṇa
ihāi naipuṇya hayaṁ sādhana-bhajana

One who is wise (in devotional practice) will embrace the chanting of *harināma* and carefully avoid ten offences to the holy name.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 4



July 5, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, servant of the servants of the Lord, offer my prostrated obeisances at the lotus feet of my beloved instructing spiritual master and the best of devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that I may chant *harināma* nicely.

A deliberation on the infinite potency of the transcendental word *Omkāra* (*prānava-śabda*)

Praṇava or 'Om' (the transcendental sound *omkāra*) manifested from the lotus mouth of Bhagavān. From this *oṁ* the vowels *a, ā, i, ī, u, ū, e, ai, o, au, aṁ* and *aḥ*, and the consonants *ka, kha, ga, gha, ṅa, ca, cha, ja, jha, nya, ta, tha, da, dha, na, ṭa, ṭha, ḍa, ḍha, ṇa, pa, pha, ba, bha, ma, ya, ra, la, va, śa, ṣa, sa* and *ha* manifested.

All words and syllables evolved from these vowels and consonants; and these root syllables and words were

combined to form sentences. When a sentence enters the consciousness through the ears, a sense of happiness or sadness is experienced in the heart. This happiness or distress stirs the gross senses, awakening the proclivity to perform activities (*karma*), which in turn sets the dealings of the material world in motion.

In the absence of syllables, it is impossible for dealings to take place in the innumerable material universes. All species of living entities act through the medium of syllables. Hence, the religious scriptures proclaim:

karma pradhāna viśva rachi rākhā
jo jas karahi so tas phala chākhā

"The whole world is governed by the law of *karma* (action and reaction). One reaps what he sows."

If the performance of *karma* was not ordained, neither would this entire material creation manifest nor would Bhagavān descend. *Līlādhāri* Bhagavān (the Lord of sweet pastimes) set forth the activities (*karma*) in this world because He wanted to perform His variegated pastimes (with His devotees) here. Without His devotees, Bhagavān does not feel any pleasure in His heart. In fact, devotees are the very essence of His universe.

Man is always followed by his *karma*. If one engages in auspicious activities as prescribed in the religious scriptures, he is awarded birth in planets suffused with

happiness. And if he performs actions that are opposed to the scriptures, he goes to planets pervaded by distress. Countless millions of universes are situated within just one pore of Bhagavān's transcendental body and hence it is impossible to estimate the total number of universes that exist.

Spiritual scriptures evolve from the combination of transcendental words, while mundane words combine to produce the material texts. Both are the cause of happiness and distress.

Now the question arises: "Which is that transcendental syllable from which *paramānanda* (topmost bliss) manifests, and which mundane syllable keeps one submerged in an ocean of distress?" *Laukika nāma* (mundane sound vibration) represents nescience while *adhyātmika nāma* (transcendental sound vibration) is representative of knowledge. The transcendental name of Bhagavān itself symbolizes knowledge; it eliminates distress at the very root. One can attain Bhagavān's eternal abode only through His holy names and when this happens, one never falls back into the material ocean of distress again.

Now see the impact of mundane sound vibration as well. Suppose Mr. X swears at Mr. Y, so Mr. Y hears that sound through his ears and it enters his consciousness. What more needs to be said? Anger arises in Mr. Y's heart as a result of which he becomes intensely infuriated and loses

his discrimination. Now, due to being bewildered, without considering, Mr. Y instantly attacks Mr. X, slashing his throat with a knife. Just one word ended a life. If Mr. X had cursed Mr. Y only mentally, neither would Mr. Y have heard the provoking sound with his ears, nor would it consequently enter his heart. Thus, this tragedy wouldn't have occurred. It can thus be concluded that the act of hearing affects one's consciousness.

Similarly, if *harināma* is not heard through the ears, it will fail to influence the heart. So it is highly beneficial to listen attentively to the holy name. By doing so, the potency of the transcendental sound vibration will awaken love of God (*prema)* instead of anger.

We can see from the scriptures that there was an art of creating arrows by sound invocation (*śabda-vedhī*) that could potentially dry up an entire ocean or even cause a massive fire. With knowledge of *śabda-vedhī*, one could ignite oil lamps by singing the *dīpaka-rāga*. Also, when *megha-rāga* was sung it would rain profusely. Tānasena and Baiju-bāvarā were experts in singing various such *rāgas*. The sound of the bugle was used to mark the beginning of a fierce battle. Nowadays, words spoken over mobile phones are stirring up people all over the world. So, we see that sound has great power; therefore, *sādhaka*s must accept the sound of *harināma* and hear it carefully with the ears.

If mundane sound can agitate the world, can *harināma* be

any less impactful? Only lack of faith can make one think otherwise. *Harināma* is the only mantra that can save one in *kali-yuga*.

No sound vibration, whether mundane or spiritual, can be effective unless it is heard through the ears. In fact, mundane sound is impactful only when it is uttered clearly; however, the sound of *harināma* is effective even when chanted improperly or disrespectfully.

When Mr. X produced the mundane sound vibration of cursing Mr. Y, Mr. X lost his life. In contrast, the transcendental sound vibration of *harināma* when chanted, slashes the throat of our very false ego (conception of 'I' and 'mine') itself. As soon as this happens, the mood of surrender spontaneously arises in one's heart.

The *sādhaka* who has accepted *harināma* is on the easiest, most natural and accessible path to realize God. Yet, how unfortunate people are that they are so lazy when it comes to uttering Bhagavān's holy name! This is a terrible situation. At least reflect on the fact that you may not get a human birth again, and be submerged in an ocean of distress for eternity! Just think deeply at this very moment - "Am I happy now?" Youth is unhappy due to the burden of academic studies and unemployment. There is distress due to poverty, cruel rulers, quarrelsome neighbours, and incompatibility of natures. There is not even a trace of happiness. Even then, people do not get attached to Bhagavān, who is an ocean of bliss. They simply weep day and night and will continue to do so in the future as well.

With folded hands, I fall at your feet and beseech that if you are reading this letter, please chant sixty-four rounds of *harināma* daily while listening with your ears. My Gurudeva guarantees that anyone who follows this instruction becomes qualified to achieve the four goals of human life: economic development, religiosity, sense gratification, and salvation. Moreover, at the time of death he will go to the abode of Bhagavān, which is an unlimited ocean of bliss. His miseries will permanently be eliminated at the root.

Bhagavān comes personally to take a devotee who has accepted and surrendered to *harināma*, rather than sending His messengers. In this very lifetime, his world becomes blissful; Kali, the personality in charge of this quarrelsome iron-age, cannot even glance in his direction. Do not even harbor a speck of doubt in this regard.

During *hari-kathā,* Lord Śiva explained to his consort Umā:

sādara (sunkar) sumarana jo nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"One who chants and listens to the holy names of Lord Hari with honour and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow."

kahau kahā lagi nāma baḍāī
rāma na sakahi nāma guṇa gāī

"I do not have sufficient words to glorify the holy name; not even Lord Rāma can adequately glorify it."

sunahu umā te loga abhāgī
hari taji hoya viṣaya anurāgi

"O Umā (Pārvatī), people who forsake Lord Hari and become engrossed in the sense objects are unfortunate."

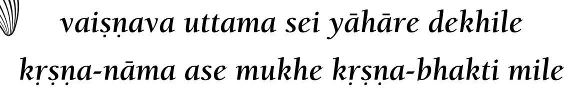
lābha ki kichu hari-bhakti samānā
jehi gāvahi śruti santa purānā

"The *Vedas*, *purāṇas,* and saintly persons declare that there is no benefit equal to that attained by the devotional service of Lord Hari."

hāni ki jaga ehi sama kichu bhāī
bhajiye na rāma hi nara tana pāī

"Is there any loss as great as that of not worshipping Lord Rāma despite having obtained the human form of life?"

This human body is the only gateway to Vaikuṇṭha; if we fail to take advantage of this entrance, we may not get this opportunity again. Time is very unpredictable; in a moment this gateway could be destroyed. One will have to suffer in hell, the abode of despicable miseries. Try to understand this right now as it is still not too late; I plead with folded hands. If you heed this advice, both you and I will benefit. If you begin to chant one *lakh* of *harināma,* following the order of Śrīla Gurudeva, my happiness will know no bounds.



vaiṣṇava uttama sei yāhāre dekhile
kṛṣṇa-nāma ase mukhe kṛṣṇa-bhakti mile

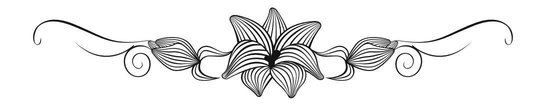
(Śrī Harināma Cintāmaṇi)

That devotee is an *uttama* Vaiṣṇava, by whose mere sight, the holy name manifests in one's mouth and one becomes a devotee of Śrī Kṛṣṇa.

ek nāma yāra mukhe vaiṣṇava se haya
tāre gṛhi yatna kari, manibe niscaya

(Śrī Harināma Cintāmaṇi)

A person who has chanted *Kṛṣṇa-nāma* even once is to be considered a Vaiṣṇava. Householder devotees must accept this principle unconditionally.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 5

May 1, 2008
Chīṇḍ-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable instructing spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that I may develop relish for chanting *harināma* as a pure loving devotional service.

The criteria to test one's advancement in devotional service

(This narration is inspired by Bhagavān and pertains to observing one's progress in the mirror of his heart.)

1. Does your mind naturally relish devotional practices pertaining to Bhagavān?
2. Does your mind remain steady in chaotic situations?

3. Do you feel spontaneous dejection when honour and prestige come to you?
4. Does your mind remain steady amidst calamities?
5. Are you enthusiastic to perform devotional service?
6. Are your senses under control?
7. Do you remember Bhagavān in the times of distress?
8. Upon seeing any living entity in distress, do you feel sadness in your heart?
9. Do you detest hearing criticism of others and your own glorification?
10. Upon hearing discussions about Bhagavān, are you eager to hear more?
11. Do you wish to benefit each and every living entity?
12. Do you feel ecstatic upon meeting a saintly person?
13. Do you experience boundless sorrow when separated from a saintly person?
14. After associating with a saintly person do you feel like being in such association more and more?
15. Are you more eager to taste the bliss of devotional service than before?
16. Does your heart feel saddened with any decline in your devotional service?

17. Do you ever dream of Bhagavān, saints, temples, or holy places?
18. Do you ever experience any of the eight ecstatic spiritual transformations in your dreams?
19. Do you feel like rising by 2:00 am or 3:00 am to engage in devotional service?
20. Does your mind resonate with ecstasy by the performance of devotional activities?
21. Do you dislike mundane talks?
22. Have the urges of the senses comparatively subdued?
23. Have you surrendered the outcome of all your actions to Bhagavān?
24. Have you recognized this material existence to be an ocean of misery?
25. Have you realized that death can approach anytime?
26. Do you bow down to offer respect to devotees less advanced than you?
27. Realizing Śrīla Gurudeva to be an intimate associate of Bhagavān, are you engrossed in his service?
28. Do you wish well even for your enemy? Has the mood of *tṛṇād api sunīcena* (humbly thinking oneself to be lower than the straw in the street) manifested in your heart?

29. Without a desire to usurp what belongs to others, have you earned your money by honest means?

30. Does your mind have the mood to sustain on limited resources?

31. Are you satisfied with whatever comes to you?

32. Do you take *darśana* of the Deity in the temple with *bhāva* (transcendental feelings)?

33. Do you experience the eight spiritual ecstatic transformations (*aṣṭa-sāttvika vikāras*) while remembering and singing the holy names and glories of Bhagavān?

When the above-mentioned moods awaken in one's heart, his own stage of devotion is revealed and becomes crystal clear. This exemplifies true surrender to Bhagavān.



Always serve Śrī Kṛṣṇa *nāma* and His devotees and by doing so, you will certainly attain pure love of Śrī Kṛṣṇa.

Progressively excelling in love of God by the practice of celibacy (*brahmacārya)*

(By the order and inspiration of Śrīla Gurudeva)

1. When fire and *ghee* (clarified butter) are placed next to each other, the *ghee* certainly melts.

   [Fire (Wife) + *Ghee* (Masculine energy)]

2. It will be spiritually beneficial for a couple to sleep separately.

3. Wear an undergarment (*laṅgoṭa)* before resting at night and point the male organ toward the navel to avoid any agitations.

4. Wash hands, feet, and mouth with cold water and rest on your left side.

5. Chant one or two rounds of *harināma* while mentally sitting at the lotus feet of Śrīla Gurudeva and make him hear it. This will protect one in all circumstances; this is the *guru-kavaca,* the protective armor of the spiritual master.

6. Just one intercourse consumes more energy than that accrued over forty days of food intake. If semen is lost frequently, then the body becomes susceptible todisease. Very soon symptoms like graying of hair, weak eyesight, teeth falling off, acidity, high blood pressure, asthma, body ache etc. will manifest.

7. Intercourse done on holy days, Tuesdays, *ekādaśī, aṣṭamī, navamī, trayodaśī, caturdaśī,* during *sandhyā* (juncture of the day), during daytime, during menstruation, during sickness and without consent results in inauspiciousness and displeases the demigods resulting in reduced lifespan, anxiety and loss of wealth.

8. Eating rich and sumptuous food arouses lust. Therefore, one should take food in a mood of suurrender unto *harināma;* in other words, one should eat while mentally chanting *harināma.*

9. The more enjoyment the senses are exposed to, the stronger they become. If you refrain from enjoying, they will weaken and become inert. So restrict objects of enjoyment from the senses.

10. If you conduct yourself according to the personal examples set by your spiritual masters, you will be able to conquer lust. Both husband and wife should be very careful in this regard.

11. During the course of the day, ever so often, you may witness objects that agitate the sense-enjoying tendency. Inadvertently, should you look at any such objects once, do not let your eyes wander towards it the second time. Otherwise, the mind will be captivated by that sight and the semen, through the blood, will move downwards and be pushed out. Always be vigilant in this regard.

Note: If you give this article to those inclined to devotional service, you will receive the blessings of Bhagavān. Such instructions are not available easily.

One may question his ability to follow what I have written about celibacy. I appreciate his concern and my reply to it is given below:-

Reply: Wealth and assets cannot give even an iota of happiness, although it may appear so externally. If you ask the wealthy about their state of mind, they will say, "Actually, we are miserable. We are not at peace even for a moment. We are just being admired. How can that bring peace? We don't even find peace in our dreams. Besides, we have sleepless nights as we are so harrowed by innumerable worries, that we simply spend our nights brooding over them. We have plenty to eat and drink, but hunger evades us. We cannot go anywhere independently. Death is always staring at us in the face. So, where is the question of happiness?"

If you have to question them why they still engage in such business, the reply is that out of ignorance, they are chasing for illusory happiness. The particular *Lakṣmī,* or goddess of fortune, who resides in the homes of those who have become rich by immoral means is the *Cāṇḍālinī Lakṣmī,* the outcaste goddess of fortune. In the end, she will make such people suffer in hell.

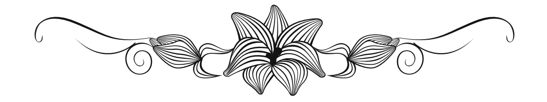
The influence of *kali-yuga* is such that those who engage in unfair means externally appear to be happy, while those

who lead a life of honesty and noblility are apparently distressed. But actually, only those who are noble experience true happiness, and they alone are victorious in the end. The Kauravas and Pāṇḍavas exemplify this truth.

Rich people are enjoying sense gratification based on their past pious actions. When their pious merit is exhausted, they will start begging on the streets.

The religious scriptures reveal the path that is leading the human race to complete happiness, and it is always beneficial to take up this path. Whatever instructions have been penned on the topic of celibacy is only as per the direct inspiration of Śrī Gurudeva, who is revealing the path to eternal, complete happiness.

One who will base his life on these instructions will surely find true happiness.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 6

May 25, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, servant of the servants of the Lord, offer my prostrated obeisances at the lotus feet of my most worshipable, venerable spiritual master and to all senior devotees, and pray to progressively advance in *prema-bhakti* (loving devotion at the lotus feet of Kṛṣṇa).

Harināma alone is the eternal, transcendental, blissful seed of loving devotional service (_premā-bhakti_)

Regardless of how *harināma* is uttered, when the time is ripe, it completely purifies the *citta* of the *sādhaka*. This principle is cent-percent true. Just as fire exhibits its tendency to burn any object that consciously or unconsciously contacts it, so also poison kills and *amṛta* awards immortality, whether consumed knowingly or unknowingly. The influence of the sun's heat and the

cooling rays of the moon is the same for everyone. No object can remain without acting out its inherent nature, whether or not someone has faith in its influence.

Similarly, the *sādhaka* should have complete faith in *harināma* and utter it properly, letting it enter his consciousness through the passage of the ears, helping the seed of the holy name to sprout there. The scriptures are also proclaiming the glories of the holy name; please hear attentively:

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name without meditating on His form, one shall develop great affection for Him."

When the holy name is chanted affectionately, Lord Kṛṣṇa will appear on the fertile land of the *citta* and then His pastimes will gradually manifest just as a seed gradually sprouts into twigs, leaves, and fruits. Śrīla Gaura-kiśora Dāsa Bābājī Mahārāja, who was illiterate, is a shining example of this. The deep imports of all the scriptures were manifest within his heart.

The scriptures say -

rāma nāma kā amita prabhāvā,
santa, purāṇa upaniṣada gāvā
jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

"The saints, *purāṇas* and *upaniṣads,* declare that the potency of the holy name of Lord Rāma is unlimited. Only one who chants the holy name understands its confidential power."

If the holy name is chanted with proper respect and regard, it awards love of God very quickly. However, if done disrespectfully, it becomes tasteless, deceitful and superficial, like putting on a show.

But no matter how the seed falls on a rich, fertile soil, it will surely sprout. Similarly, however the holy name is uttered, it will certainly destroy sins. Just as the great sinner Ajāmila was freed of all his sins when he chanted 'Nārāyaṇa'.

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"One who chants and remembers the holy names reverentially can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

All four mundane goals of human life - economic development, religiosity, sense gratification, and liberation - are easily attainable by *harināma.* One who embraces *harināma* already attains the merits of circumambulating the earth billions and billions of times, visiting all the holy places, performing all sacrifices, reading all the Vedic scriptures, and performing all pious activities. All these auspicious activities combined, would not even yield a hundredth of the benefit bestowed by chanting *harināma.*

One need not worry about purity or impurity, time and place, or rules and regulations while chanting *harināma*; it simply has to contact one's tongue. Just one name of Lord Hari is so powerful that it can counteract more sins than a person is able to commit. But still, the holy name has to be chanted repeatedly as the tendency to commit sins can surface sometime in the future. Although all sins perish as soon as one chants the holy name even once, the tendency to commit sins goes away only after repeatedly chanting *harināma*. The holy name instantaneously destroys the sins that one has committed in the past, is committing in the present, and will commit in the future. But it is advised that senses should be regulated; otherwise, one will certainly be disposed to sin in the future.

Bhagavān Himself asserts, "My holy name, whether uttered out of fear, in distress, while sleeping, yawning or sneezing, in apprehension, or in any other situation, is *tāraka-brahma,* the transcendental sound vibration that delivers the chanter from all miseries and from the repetition of birth and death." However, love of God manifests only when one chants out of affection. Once, a *brāhmaṇa*, seeing the suffering of the residents of hell, loudly called out, 'Govindā!' Immediately, airplanes arrived to take them all to Vaikuṇṭha. All the residents of hell were delivered because they attentively heard the holy name from the core of their heart.

Śrīmad-Bhāgavata *mahā-purāṇa* mentions that Lord Śiva tells his dear consort Pārvatī, "Although I am the Lord

of the whole universe, I chant the name of Bhagavān Viṣṇu day and night. I have attained all eighteen mystic perfections and bliss by the power of the holy name itself. You should also join me in chanting *harināma*. O Pārvatī, in *kali-yuga*, it is so easy to attain Bhagavān. This is why even the demigods hanker to take birth in the land of India (Bhārata) in *kali-yuga* so that they can take shelter of *harināma* and become free from the painful existence of being a demigod."

When all sinful desires disappear, love of God manifests automatically. As long as one maintains the desire to commit sins in his heart, there will certainly be a delay in attaining love of God. Therefore, sense-control is crucial; the senses have a propensity towards lusty desires. Those who claim that the glories of the name of Bhagavān are an exaggeration are great offenders and will be punished in hell.

When the material creation first came into existence, Bhagavān ordered the progenitor Dakṣa to populate it. However, Dakṣa was unable to do so. Bhagavān then instructed him - "Engage in austerities; in other words, remember Me and chant My holy names." Following Bhagavān's order, Dakṣa chanted *harināma,* and then the creation began to expand.

When Dakṣa performed devotional service to Bhagavān, by His potency, he produced ten thousand sons. Subsequently,

one thousand more were born. Nārada Muni initiated all of them into the renounced order of life.

The intention of discussing this is to depict how, without *harināma,* a *sādhaka* remains devoid of any potency. One cannot accomplish anything independently, by his strength. Therefore, I repeatedly request everyone to chant more and more *harināma*; this is the only way that you can be happy.

You may not get a human birth over and over again, so please do not waste this excellent opportunity. There is no greater loss than neglecting *harināma*. Please listen to my request. By persistently chanting, you will bring about auspiciousness and welfare for both of us. If you neglect my appeal, then you will have to suffer excruciating pain and distress.

Masterjī, my spiritual teacher, called to tell me that Śrīla Bhakti-ballabha Tīrtha Gosvāmī Mahārāja often remembers me. I am delivered because he has remembered such a lowly person as me.

The most powerful weapon in the hands of *māyā* (the illusory potency of the Lord) is sex desire (*kāma-vāsanā*). Lust (*kāma*) seizes one's entire strength and causes the mind to fall down from its elevated state. Lust is an outcome of acceptance or rejection. It first surfaces in the consciousness, and if it is not rejected at this stage, then it enters the mind and extends to the senses, where it is

impossible to control. Therefore, lust should be uprooted at the stage of acceptance-rejection itself.

Sex life, is not bad in itself; it is hankering for sex life that is harmful. Although *kāma* or lust can be subdued by devotional service, *kāma-vāsanā* or desire for sex life remains active in the *citta*. Repeatedly chanting *harināma* leads to friction between the holy name and the tongue, thus igniting the fire of separation from Bhagavān. In this way, when one starts to hanker for Bhagavān, eight transcendental ecstasies (*aṣṭa-sāttvika vikāras*) begin to manifest. When this happens, Indra tries to make that devotee fall down by giving an order to Cupid. Then, victimized by lust, the devotee associates with the opposite sex, thus destroying the devotional potency he had accrued. Before, that devotional potency caused streams of devotional-nectar in the form of ecstatic tears and horripilation to flow from that devotee's heart. However, due to sex indulgence, the strong current of *māyā* washes his accrued devotional strength away.

There is no issue being a *gṛhastha* (householder), but one should not become entangled in household life. Many of our previous spiritual preceptors were householders, and devotee children took birth in their families. But they did not entrap themselves in household affairs; they engaged in limited, authorized sex life (*kāma)* but had absolutely no hankering for sensual pleasure (*kāma-vāsanā*).

Though each of Śrī Kṛṣṇa's wives had ten sons and one daughter, Śrī Kṛṣṇa was known as *yogīrāja,* the best of *yogis*. The sons of Brahmājī filled the whole material creation. Thus, Śrī Kṛṣṇa and Brahmājī performed their duties without becoming entangled. In other words, they did not hanker for sex life. Bhagavān Śrī Kṛṣṇa told Arjuna that lust is the greatest enemy.

The material world cannot function without desires; however, do not desire to enjoy this world and thus get entrapped by them. Live like a lotus in water - although the lotus is always situated in water, its petals remain untouched and unaffected by the water.

It is not difficult to attain Bhagavān; just some adjustment of lifestyle is required. If butter and fire are kept close to each other, the heat from the fire will surely melt the butter. Celibacy is the most powerful principle for the body and mind. It enables the mind to engage in devotional service. Bhagavān becomes subjugated by such devotional service; Śrī Hanumānjī is a clear example of this.

A few days ago I wrote a letter about how easy it is to attain God in *kali-yuga*. As long as the mood of complete surrender does not arise in one's heart, one cannot even dream of attaining love of God.

To help devotees reach this stage of total surrender, I wrote about some important incidents in my life but I requested Śrī Jauhara Mahātmājī not to show that letter to anyone else as it unveils some streaks of 'I'-ness. If any devotee

were to read that letter, he would sense me to have a false ego. Harboring this mood, he would commit a very serious offense, and as a result of which whatever little taste he has for *harināma* would vanish. I would also have been implicated in that offense because it would have been my fault that his taste for *harināma* was destroyed. Therefore, I forbade Jauhara Mahātmājī from revealing that letter to others.

Why did I write such a letter displaying my false ego? I particularly wrote it so that devotees would have greater faith in me and hence abide by my instruction to chant more and more *harināma*. The other reason was that it was Śrī Bajaraṅga-balī's (Hanumānjī) instruction to me when he gave me *darśana* in Bikaner and examined my palm. He told me that my palm bears three symbols of Bhagavān's transcendental weapons. A person possessing even one such sign is said to be a beloved eternal associate of Bhagavān.

Everyone follows the path that such an associate of Bhagavān recommends. This is indeed happening. No evidence is required in case of first-hand experience. Adhering to my instructions, many *sādhakas* are chanting more and more rounds of *harināma* with absorption and taste. I have no role to play in this; it is only the effect of my Gurudeva's order that I am chanting three *lakh harināma* daily. In our home, about three and a half crore holy names are being chanted every month by the mercy of Bhagavān.

Only he who desires comforts for his own body, mind and wealth yearns for honour and praise. I detest these things. It is very distressful if someone forcibly renders service to me. However, I have to ultimately accept that service so that no offense is committed. Śrī Niṣkincana Mahārāja and Śrī Jauhara Mahātmājī understand my state of mind. They know that my statements are not egotistical; rather, they consider them to be a means to engage devotees in chanting *harināma.* Those who read this letter and consider it to be my self-glorification will become offenders.

Actually, I should not have written about myself like this; however, I was impelled to do so. Not all devotees can understand the reason behind this. Any misunderstanding in this matter could lead others and me to commit a grave offense. Just ponder deeply, "Can anyone chant three *lakh harināma* daily on his own merit? This is clearly a transcendental phenomenon. That is why he is able to induce others to chant one *lakh harināma.*" Having faith can only be beneficial in this case.

It is by the instruction of Hanumānjī that I have written some facts about myself. He had said to disclose everything after the age of seventy, so that all devotees could benefit by following my instructions.

Actually, I do not even perceive that I am an eternal associate of Bhagavān Śrī Kṛṣṇa. Bhagavān puts this curtain to cover His eternal associates such that they are oblivious

of their eternal nature. All the associates of Śrī Gaurahari were eternal associates of Śrī Kṛṣṇa; however, they were not aware of their identity in Śrī Kṛṣṇa's pastimes. Arjuna did not know that he was Nara, and that Śrī Kṛṣṇa was Nārāyaṇa. It was Bhagavān Śrī Kṛṣṇa Himself who first revealed to Arjuna his constitutional position. Even Śrī Hanumān did not know of his unmatched strength. Jāmbavān reminded him and only then did Hanumān realize that he was a reservoir of strength. Yaśodā did not know that she was the mother of Bhagavān; hence, she always worried about her naughty child Śrī Kṛṣṇa. She would repeatedly tell Dāujī (Balarāma), "Dear son, please look after Kānhā. Ensure that this simple, innocent child does not drown in the Yamunā. Make sure that no demon kidnaps Him. Bhagavān has saved this boy many times during His childhood." She would tell Kanhaiyā, "O Kānhā, do not go there. A *hāu* (ghost) will eat You."

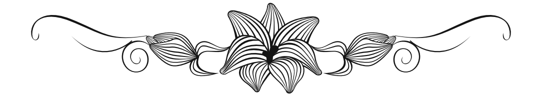
My point is that you cannot know who you really are, by yourself; unless one reveals your constitutional position to you. Many devotees tell me, "I have developed taste for chanting after meeting you. Before, I would chant just as a regulation." A devotee named Navīna called to say, "Associating with you for two days made me develop a taste for chanting *harināma*. Earlier, I considered chanting to be a great burden."

My spiritual master Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja revealed about his life to everyone, including how

he heard an aerial voice in the mountains at Haridwara. Does this reflect false ego?

After having read this letter, the other letter I was referring to (revealing my 'false ego') can be read, so that one does not think those statements to be false. Thus, with a sincere mood of total surrender and faith in me, those devotees will be able to develop taste for chanting and consequently do more and more *harināma*.

I have come, not to destroy or drown anyone, but only to deliver people by the order of my spiritual master. Please forgive me, should I have committed any offenses.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 7

May 31, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer my prostrated obeisances at the lotus feet of my most worshipable spiritual master, and the topmost of the devotees, and repeatedly pray that I may rise in devotion!

Take shelter of *harināma*

On taking shelter of *harināma,* such an intense desire awakens in one's heart that one naturally chants one hundred thousand holy names a day. Just as baby birds with undeveloped wings hop around and chirp as they await their mother, and on her arrival, they eagerly open their mouths; just as a hungry calf is eager to drink the mother's milk; just as a chaste wife whose husband is away from home longs for his return; just as drunkards, lusty persons or gamblers are so restless, that without fail they seek out their desired object, even if it is ten miles away. Obstacles such as cold, heat, rain, or rivers do not deter them. Not caring whether it is day or night, they somehow reach out to fulfill their craving.

Similarly, a devotee who has taken shelter of *harināma* gets scorched by the fire of separation from Bhagavān, and hankers for His audience day and night. Wherever Bhagavān's pastimes and glories are discussed, he reaches there, however far it may be. He is never deterred by hindrances. This is the true perseverance of a *nāma-niṣṭha*.

Such a devotee is never concerned about his mortal frame or place of residence. He only hankers to immerse himself wherever the river of *harināma* is flowing. He does not bother about hunger or sleep. Even the cooling rays of the moon burn his heart. The cooing of peacocks, *cātakas* and *mynāh* birds during the rainy season also becomes the cause of intolerable pain for him. He is harrowed by incessant memories. Material existence disappears from his vision and he only remains immersed in meditation upon Bhagavān. Wherever he finds the opportunity to hear about the qualities and pastimes of Bhagavān, he becomes absorbed in meditation and weeps, and becomes eager to reach such a place. This is the hallmark of a real *nāma-niṣṭha.*

One can never achieve this stated position of consciousness unless he has surrendered to the holy name. *Harināma* is the infallible weapon to save oneself from the influence of *kali-yuga*.

Note: Just as red-hot iron can burn all garbage and litter to ashes, but cold iron is incapable of doing so, similarly, association with a person devoid of devotion is incapable

of burning one's propensity towards unfavorable desires. On the other hand, association with a *nāma-niṣṭha* saint is fully capable of burning the propensity for inauspicious desires to ashes and making one's *citta* spotless.

O beloved devotees of Gaurāṅga Mahāprabhu! Very carefully preserve this weapon of the holy name. Not even a slightest harm will come upon you. This is the declaration of scriptures. Do not disregard this instruction! This weapon will not be accessible for the one who has failed to chant one hundred thousand holy names daily. This weapon protects you in this world and beyond. Lord Śiva warns all living entities as follows: "I have obtained all success through the chanting of *harināma* itself. Kāla, the time factor, is approaching and is devouring everything and everyone. Only *harināma* will save you. Give up all other activities, and just chant *harināma*."

It is only by the influence of the holy name that Hanumān became worshipable; Nārada got the opportunity to traverse countless universes, and the four Kumāras (Sanaka, Sanandana, Sanātana, and Sanat) attained immortality. In all four millenniums, the holy name is the *tāraka-mantra,* the *mantra* that delivers one from material existence. However, it is specifically more powerful and influential in the age of *kali*. What an easy and auspicious opportunity is available in *kali-yuga*! If you miss this opportunity, you will repent. Even the demigods hanker for this rare opportunity and say, "If ever Lord Kṛṣṇa shows His mercy

and gives us birth in the land of Bhārata (India) during the age of *kali*, then we will become free from this painful existence and remain eternally content."

O saintly devotees, in this very lifetime you should rid yourself of your painful wanderings. You will never again get such an auspicious, straightforward opportunity. If you let this chance slip through your fingers, you will simply be left with your tears. If weeping is inevitable, why not weep while remembering the Supreme Lord, who is the ultimate father of all the living entities. Then you can attain permanent bliss; all distress will be destroyed from the root.

With Śrīla Gurudeva as my witness, I guarantee that anyone who chants one hundred thousand holy names daily, whether absorbed or distracted, gradually as you continue, you will certainly develop a taste for chanting. Gaurahari confirms this fact. Why is the mind not absorbed in chanting the holy name? Because it has been wandering since many lifetimes. Gradually, the taste for chanting will manifest, do not worry.

Śrīla Gurudeva gives a cent percent guarantee that whoever conducts his life as per the advice given above will attain the fifth and final goal of human life - *prema*. He will reach the state of love for Kṛṣṇa in this very lifetime and also get the audience of Kṛṣṇa. The chanter's mind will become detached from the material world and become absorbed in Bhagavān and His devotees.

However, this state is only possible when Bhagavān showers His causeless mercy on the living entity by arranging for him to have the association of a *nāma-niṣṭha*. Without studying under an expert surgeon, no medical student can become an expert surgeon. Even such an accomplishment can only be achieved due to the pious merit earned from many past births, although this is just a material accomplishment. Spiritual accomplishment, however, is an infinitely higher triumph. Among billions of living entities, a rare soul may have the tremendous spiritual pious merit necessary to achieve spiritual success. Such a soul is understood to be nearing the end of his distressful journey in the ocean of repeated birth and death.

Hence Bhagavān shows mercy to a wandering *jīva* (living entity) by bestowing upon him the human form of life, through which he can reach His lap. However, the unfortunate *jīva*, trapped in the maze of the illusory potency, squanders his precious time in mundane discussions and pursuits, and thus falls down once again to the lowest state of degradation. Ever since that *jīva* gave up Bhagavān's lap, he has not been able to find a reliable shelter. This is the height of ignorance! While Bhagavān mercifully granted a human birth to that *jīva* so many times; but, being entrapped in ignorance, he could not take advantage of the precious opportunity, and consequently became lost in the maze of the material world again.

All the powerful demons who took that particular form

as a result of being cursed and all the learned devotees in this world never asked for any material benediction other than saintly association birth after birth. This is because, since time immemorial, without saintly association, no one has been able to attain Bhagavān or liberate himself from repeatedly getting distress-laden birth into unlimited species of life. But this association also can be had only by the mercy of Bhagavān. One receives the mercy of Bhagavān only when one's pious merit from past lifetimes fructifies. Accrued pious merit is maintained only as long as no saintly person has been offended as such offenses destroy one's pious merit at the very root. On the other hand, Bhagavān's mercy follows a person who has been fortunate enough to receive the mercy of a saintly person.

Saintly persons are the beloved surrendered souls of Bhagavān. If they are offended, one's entire family lineage gets doomed. On the other hand, if even one person in the lineage renders service to saintly persons by body, mind and wealth, the entire dynasty attains the lotus feet of Bhagavān.

No one is as merciful as a pure devotee of the Lord. Even if anyone causes harm to him, he still wishes for everyone's welfare, because he is situated in true knowledge. A devotee thinks, "This poor living entity is full of ignorance, and does not know what is good or bad for him. So what if he has caused me trouble; let it be. It is just his nature." Thus, the devotee forgives such an offender.

The pure devotees are the cause behind the entire existence

of Bhagavān. He incarnates on earth primarily for the sake of these devotees. He feels incomplete without them. Therefore, He delivers the conditioned living entities by orchestrating many pastimes through the devotees. By meditating on those pastimes, even an ordinary living entity is soon counted as a devotee himself. After transmigrating through millions of species, the last specie (birth) is that of a devotee. After being born as a devotee, one never again gets entrapped in the cage of the illusory potency.

So, the absolute essence of all the writings herein is that one should chant one hundred thousand holy names daily. When a young child is sent to school, he cries. Nevertheless, somehow or the other, he is motivated to go to school. Sometimes he is spanked if he resists going. However, after a few months, even if someone tries to stop him by force, he doesn't relent, because earlier he did not have any attraction for school life, but now he enjoys it as he has found loving friends and gets to play with them.

O saintly devotees, whether the mind is absorbed in *harināma* or not, keep on chanting. Gradually, when you get association of saintly persons, which is like finding friends at school, the mind will certainly become absorbed in chanting and you will develop taste for *harināma.* The wandering of the mind since millions of births will come to an end forever. Śrīla Gurudeva guarantees in this article. So don't miss the boat. Take advantage of this invaluable treasure, and rejoice forever!

Note: In reality who is really hankering for Bhagavān? No more than one percent of the people actually yearn for Him. The remaining ninety-nine percent long for this material world. They have no attraction for Bhagavān. O brother! Among millions, just one soul really hankers with a genuine heart for Bhagavān. In 1966, Śrīla Gurudeva ordered me in a letter, "Chant *harināma* sweetly and listen by ear." I am following the order of my spiritual master. Anyone who follows this advice will very easily cross the ocean of birth and death.

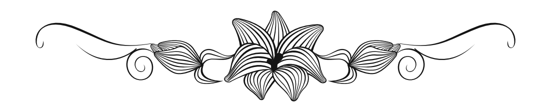
"**Chant *harināma* sweetly and listen by ear.**"

By order of Śrī Gurudeva in 1966.

prati ghare-ghare giyā kara ei bhikṣā
bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa śikṣā

"Go to every home and beg for these alms, 'Chant the name of Lord Kṛṣṇa. Worship Lord Kṛṣṇa. Accept the teachings about devotional service to Lord Kṛṣṇa.'"

(This is the direct order of Śrī Caitanya Mahāprabhu to Śrī Nityānanda and Śrī Haridāsa Ṭhākura)



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 8



May 6, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, servant of the servants of the Lord, offer my prostrated obeisances at the lotus feet of my instructing spiritual master, the topmost among devotees and a great soul, and pray that I may rise in devotion.

Let it be proclaimed that the holy name of Lord Hari (*harināma*) is the eternal medicine in each of the four millenniums - *satya-yuga, tretā-yuga, dvāpara-yuga,* and *kali-yuga*

The transcendental doctor Śrī Dhanvantari, the pioneer of Āyurveda has declared the glories of *harināma* in innumerable universes:

acyutānanta govinda nāmoccāraṇa bheṣajāt (auṣadhi)
naśyanti sakalā roga, satyam satyam vadāmyaham te

"When one chants the transcendental names of Bhagavān such as Acyuta, Ananta, or Govinda, these holy names act as a divine medicine to mitigate the effects of all health

problems of the chanter. I am telling the truth, and nothing but the truth."

One who accepts this, will attain happiness otherwise he will simply waste his life and be forced to transmigrate through the eight million four hundred thousand species of life. At last, he will repent. Which are all these diseases mentioned in the above *śloka*? They are the material ailments which you see in this material creation. All these diseases manifest from the material modes of goodness, passion and ignorance and all of them are destroyed at root by remembrance of *harināma*.

Lord Śiva tells Umā:

jāko nāma leta jaga māhiṁ, sakala amaṅgala mūla nasāhiṁ
jānā chahiye gūḍha gati jeū, jīha nāma-japa jānehu teū

"The very mention of Bhagavān's name uproots all evil. Only the one who chants the holy names knows the secret glories of the holy names."

rāma nāma kā amita prabhāvā,
santa purāṇa upaniṣada gāvā
sādara sumarana jo nara karahiṁ,
bhava vāridhi gopada-iva tarahiṁ

"The saints, as well as the *purāṇas* and *upaniṣads,* declare that the potency of the holy name of Lord Rāma is unlimited. Human beings who chant and listen to the holy names of Lord Hari with honour and respect can cross the ocean of

material existence, like crossing the water accumulated in the hoof-print of a cow."

Lord Śiva himself incessantly chants the holy name of Rāma -

jabate satī jāya tana tyāgā,
taba te śiva mana bhayau virāgā
japahiṁ sadā raghu-nāyaka nāmā,
jahaṁ tahaṁ sunahiṁ rāma guna grāmā

"Lord Śiva developed intense detachment from the very day his divine consort Satī-devī gave up her body in the sacrificial arena of Dakṣa. He repeated over and over the name of the Lord of the Raghu dynasty Śrī Rāmacandra, and wherever he could, he heard recitations of His glories."

Mother Sītā is chanting -

jehi vidhi kapaṭa kuraṅga saṅga, dhāya cale śrī-rāma
so chavi sītā rākhi ura, raṭati rahati harināma

"Sītā-devī always chants *harināma* while remembering Lord Rāmacandra chasing the demon Mārīca, who had taken the form of a very attractive golden deer."

The great sage Vālmīki's words -

rāma nāma kī auṣadhi,
jo śraddhā se khāye
koī roga vyāpe nahīṁ,
mahāroga miṭa jāye

sumariye nāma rūpa bina dekhe,
āvata hṛdaya sneha biseṣe

"One who takes the medicine of the holy name of Lord Rāma with great faith shall never suffer from any disease. Any serious disease that he is already suffering from will be eradicated by the power of the holy name. Even if one chants the name of the Supreme Lord without meditating on His form, divine love and affection shall grow in one's heart by the power of the holy name."

When the seed of *harināma* is sown in the *citta* through the pathway of the ears, it sprouts there. One day this sprout grows into the plant-like forms of Rādhā and Kṛṣṇa. When one will witness the transcendental forms of Rādhā and Kṛṣṇa, a strong desire to render service to Them will develop. When one cannot render service, he will experience severe hankering. This hankering will automatically ignite the blazing fire of the mood of separation in the heart. Then, a flood of the eight transcendental ecstatic symptoms will manifest. These ecstatic transformations will destroy the disease of material existence (*bhava-roga*) at the root. In other words, life of renunciation will begin. This is the progressive sequence of the stages of devotional service leading to love of God.

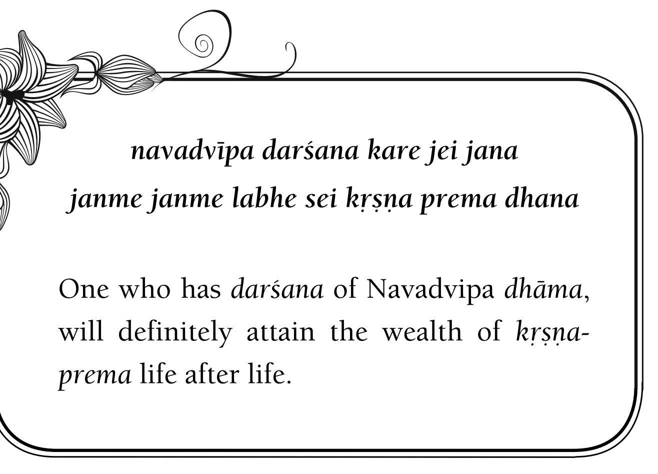
Why did Śrī Gaurāṅga Mahāprabhu instruct all His associates and followers that He would only honour *prasāda* in the house of that devotee who chants sixty-

four rounds daily? Was He not aware that it is not possible for most householders to engage their minds in chanting sixty-four rounds of *harināma*? He knew that at least by chanting one *lakh*, some *śuddha-nāma* will be chanted intermittently, and later, gradually as taste for *harināma* develops, they will eventually start chanting *śuddha-nāma* only.

Inexperienced *sādhakas* sometimes say, it is better to chant fewer rounds. This kind of talk is absolutely illogical. The mind is so wicked that it never behaves as you instruct it to. It is like a ghost. It is beneficial to keep your mind engaged in chanting *harināma;* otherwise this mind (ghost) will immerse you in bad thoughts. It is said that an empty mind is a devil's workshop. Never let your mind be without engagement else it will engulf you. It is best to always keep it engaged in fruitful activity.

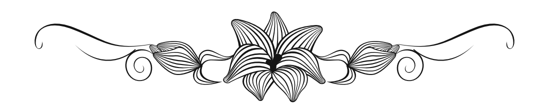
Someone once said that he brought a ghost under his control. The ghost worked very hard for him, but demanded to be engaged in work all the time. The ghost had threatened the owner that if he failed to continuously engage him, he would devour him. When the master of the ghost ran out of useful tasks to assign him, he became fearful and following the advice of a saintly person, he simply stuck a long piece of bamboo in his courtyard and ordered the ghost to repeatedly climb up and down. The mind is even more dangerous than such a ghost. It will harass you if you grant it any leisure time.

Therefore, whenever you find free time engage the mind in chanting *harināma*. Every householder can easily chant one hundred thousand holy names daily, by taking some time out from other activities like watching television, internet etc.



navadvīpa darśana kare jei jana
janme janme labhe sei kṛṣṇa prema dhana

One who has *darśana* of Navadvipa *dhāma*, will definitely attain the wealth of *kṛṣṇa-prema* life after life.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 9

June 4, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest and servant of the servants of the Lord, offer my prostrated obeisances to the lotus feet of Śrī Rādhā-Govinda, and pray that I may progressively rise in devotional service.

A transcendental debate with the Supreme Personality of Godhead for inspiring His devotees

I said to Śrī Kṛṣṇa, "Dear grandfather, I am perplexed! You never pay any heed to what I say. Am I not Your own? If so, then why did You accept me in the first place? If You have accepted me as Your own, then You have to listen to me. I am Your grandson, and You are my grandfather. A grandfather must hear his grandson out. If he doesn't, what good is that relationship? He would not be a real grandfather. I am a child, 1.5 – 2 years old; so, You ought to take me on Your lap, and it is my right to remain there. I can rightfully weep or sulk. At such times, You ought to cajole and pacify me. You must joke and play with me.

As my grandfather You must pay heed to my requests. Without such loving exchanges, what good is a grandfather or a grandson?"

Bhagavān said, "At such a young age, how can you speak like this?"

I said, "My body is transcendental, not material. I can assume any form and mood that I like."

He asked, "Okay, what do you want?"

I replied, "I want to discuss what You told me before."

The Supreme Lord asked, "What did I say?"

I answered, "You instructed me to first have a proper conduct, and then inspire others to practice the same. How should I behave?"

Bhagavān answered, "Chant more and more of My holy names, and induce others also to chant more."

I said, "How do I do this? People are always worried about some issue or the other. Everyone pleads, 'Please be merciful to us. We are unable to focus on chanting *harināma* or complete one *lakh* a day. Sometimes, even the daily number of rounds decreases. Please help us fix our mind while chanting.' How can I inspire them to be absorbed in chanting, especially when they are being constantly tormented by worries? I am incapable of helping them."

The Supreme Lord replied, "I disagree. One necessarily suffers the results of his past actions (*karma*). What to speak of others, even I have had to suffer the reactions of past activities by the will and desire of My devotees. By no means can I ever be lenient in this matter. If I do so, billions and billions of universes will be destroyed. So I cannot pay heed to your request. Surely, I can reduce the severity of the reactions to past sins. *Meṭata aṅka ku-aṅka bhālake*– 'Devotional service removes the good and bad reactions which were destined.' In this world, is there anyone who isn't faced with concerns? Everyone has to pass through troubles and worries. However, these anxieties are ultimately only auspicious. One can not be purified unless they face some obstacles. Gold has to go through fire to become pure and shiny. One who successfully passes through these difficulties attains Me. The web of My illusory potency entraps those who become overwhelmed with anxieties."

I said, "On Your devotees' request, can You at least reduce their difficulties?"

The Supreme Lord retorted, "I have been doing so all along. Have I not helped anyone on your plea? Tell Me - why are you speechless? Did I not help Sītā? How many names would you like Me to recount – Draupadī, Narasī, Prahlāda? Whose worries did I not relieve? Actually, difficulties are the cause of good fortune; this is how I bestow auspiciousness. One becomes qualified to sit

on My lap (attain Me) after tolerating these difficulties. Others learn a vital lesson upon seeing the example set by devotees who endure tests and difficulties. You repeatedly pester Me by pleading for the welfare of this devotee or that saint and continually request Me, 'Do this favour for him. Help that one.' I always satisfy your requests and still you never let Me be at peace."

I answered, "Okay, then please completely forsake me. What can I say then?"

Bhagavān confided, "What can I do? I cannot abandon you. You are My intimate devotee."

I said, "Then let me leave You."

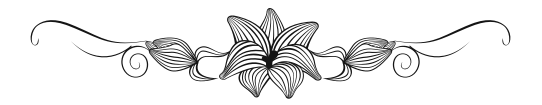
The Supreme Lord said, "Can you really leave Me? Let Me see! Sun-light cannot be separated from the sun. The fragrance of a flower cannot separate itself from the flower. O son! Try abandoning Me and see the result. If I remove or burn the seeds of fruitive activities from the millions of universes, the whole material creation will be destroyed. So I am not in agreement with your appeal. I can surely reduce what the devotees are actually due. And I have always done so, however, I cannot completely uproot their reactions. Aren't you aware of this? Then why do you argue with Me? You should know that difficulties bestow auspiciousness upon the devotees."

Bhagavān sealed the conversation by saying -

karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala chākhā
(Śrī Rāma-carita-mānasa)

"The whole world is governed by the law of *karma*. One reaps what one sows."

I cannot describe in words what my condition was after this vision ended. I was immersed in ecstatic transformations (*vikāras*). When I checked the time, it was 2:30 am. I began to chant *harināma* and my mind got absorbed. Only Bhagavān is aware which transcendental plane I had visited in my trance.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nāma-saṇkīrtana

govinda gopāla rāma śrī nanda-nandana
rādhānātha hari yaśomatī-prāṇadhana
madana-mohana śyāma-sundara mādhava
gopīnātha braja-gopa rākhāla yādava

"Śrī Kṛṣṇa gives pleasure to the cows, cowherd men and women, and earth (Govinda). He is the protector of the cows (Gopāla). He is Lord Balaram. He is the beloved son of Śrī Nanda Mahārāja (Śrī Nanda-nandana). He is the Lord and life of Śrīmatī Rādhārāṇī (Rādhānātha). He is the remover of distress (Hari). He is the wealth and life of Mother Yaśodā (Yaśomatī-prāṇadhana). He is the enchanter of Cupid (Madana-mohana). He possesses a beautiful blackish complexion (Śyāma-sundara). He is the beloved (dhava) of mā (ramā) or Rādhārāṇī (Mādhava). He is the Lord and master of the gopīs, the cowherd damsels. He is a cowherd boy of Vraja (Braja-gopa). He is the guardian of the cows (Rākhāla). He is a descendent of Śrī Yadu Mahārāja."

All of the above mentioned are primary names of Bhagavān Śrī Kṛṣṇa that reveal His eternal pastimes. By chanting them aloud, one can attain the abode of Śrī Kṛṣṇa. Let us resolve to loudly sing these names of Bhagavān Śrī Kṛṣṇa for at least five minutes along with our family, friends, and relatives every day.



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 10

April 4, 2008
Chīṇḍa-kī-dhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances to the lotus feet of my most worshipable instructing spiritual master and the best of the devotees and pray that my devotional service may flourish.

Eternal and priceless instructions:

It is best to chant the *mantras* silently and *harināma* aloud.

For example –

1. My spiritual master ordered: “Chant *harināma* sweetly and listen by ear.”

2. ***jīha nāma japa jāgahi jogī, virata viraṣci prapaṣca viyogī***

   “Those practicing *bhakti-yoga* continuously chant *harināma* with their tongue, and thus reach the state of renunciation. They become completely free from

all entanglements in the material world and awaken from the night of bewilderment."

3. ***jānā chahiye gūḍha-gati jeu, jīṁha nāma japa jānahiṁ teu***
   "That person who wants to understand the transcendental secret of the Supreme Lord can do so by chanting *harināma* with his tongue."

4. ***sādara sumarana jo nara karahiṁ, bhava vāridhi gopada-iva tarahiṁ***
   "One who chants and hears the holy names of Lord Hari with honour and respect can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

5. ***jāko nāma leta jaga māhim, sakala amaṅgala mūla nasāhiṁ***
   "Chanting the name of Bhagavān removes the root of all inauspiciousness."

6. ***bhāva kubhāva anakha ālasahu, nāma japata maṅgala disi dāsahu***
   "The holy name repeated either with good or evil intentions, in an angry mood or while yawning, diffuses joy and auspiciousness in all ten directions."

7. ***japahi nāma jana ārata bhārī, miṭahi kusaṅkaṭa hoya sukhārī***
   "When people immersed in great suffering chant the

holy name of Bhagavān, the crisis in their lives is averted and they become happy."

8. ***jāko nāma marata mukha āvā, adhāmahu mukuta hoya śruti gāvā***
"The Vedic scriptures declare that if a fallen person chants Bhagavān's holy name even at the time of his death, he becomes liberated."

9. ***jāsu nāma japa ekahi bārā, utarahi nara bhava-sindhu apārā***
"If a man chants the holy name of Lord Rāma even once, he easily crosses over the limitless ocean of material existence."

10. ***pulaka gāta hiya siya raghubīru, jīha nāma japa locana nīru***
"Keeping Sītā and Śrī Rāma in his heart and while repeating the names of Lord Rāma, Bharata's body trembled in emotion as tears flowed from his eyes."

11. ***baiṭhe dekha kuśāsana jaṭā mukuṭa kṛśagāta rāma rāma raghupati japata stravata naina jala jāta***
"Hanumān found Bharata seated on a mat of kuśa grass with his body emaciated, a coil of matted hair crowning his head, his lotus eyes streaming with tears, and his lips decorated with the words 'Rāma, Rāma, Raghupati'."

12. ***nāma saprema japata anāyāsā, bhakta hoya muda maṅgala vāsā***"
By fondly repeating Bhagavān's name, devotees easily become abodes of joy and blessings."

13. ***nāma leta bhava-sindhu sukhāhi, karahu vicāra sujana mana māhi***

    "Through the repetition of Bhagavān's name, the ocean of mundane existence dries up."

14. ***nāma prabhāva jāna Śiva nīko, kālakūṭa phala dīnha amī ko***

    "Lord Śiva knows well the glories of the holy name. Although he drank the deadly poison when the demigods and demons were churning the milk ocean, that poison was transformed into the nectar of immortality by the power of the holy name."

15. ***rāma rāma kahi je jamuhāhi, tinhahi na pāpa puṅja samuhāhi***

    "Hosts of sins turn away from those who utter the holy name of Lord Rāma even while yawning."

16. ***jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī-rāma so chavi sītā rākhi ura raṭati rahati harināma***

    "Having impressed in Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the false deer, Sītā incessantly repeated Śrī Hari's holy name."

17. ***ulṭā nāma japata jaga jānā, bālmīka bhaye brama samānā***

    "The whole world knows how Vālmīki became completely divine by repeating the holy name of Lord Rāma in reverse as 'Marā'."

18. ***bibasaṁhu jāsu nāma nara kahahi, janma aneka racita agha dahahi***

    "If a person chants the holy name in a helpless condition, sins committed over billions of lifetime are eradicated."

19. ***jāni ādi kavi nāma pratāpū, bhayau śuddha kara ulṭā jāpū***

    "The ancient poet Vālmīki knew the power of the holy name. He chanted the holy name 'Rāma' in reverse as 'Marā', and still became completely purified."

20. ***śuka sanakādi siddha muni jogī, nāma prasāda brahmasukha bhogī***

    "Even Śukadeva Gosvāmī, four Kumāras, perfected sages, *munīs* and *yogīs* keep relishing *brahmānanda* simply by the mercy of the holy name."

21. ***rāma nāma śiva sumarana lāge, jānā satī jagat-pati jāge***"

    Sati came to understand that the Lord of the universe had woken up when after eighty-seven thousand years, Lord Śiva emerged from his trance and started chanting the name of Lord Rāma."

22. ***śvapaca, śabara, khasa jamana aru, pāmara kola kirāta rāma kahata pāvana parama hota parama vikhyāta***

    "Even dog-eaters, *Śabaras* (Siberians or those lower than *śūdras*), *khasas* (members of the Khasa race - people of the Mongolian province), *yavanas* (Turks), ignorant barbarians, and vile *Kolas* and

Kirāṭas (uncivilized aboriginal hunter tribes of India) become fully purified and are celebrated throughout the whole universe when they utter the name of Rāma."

23. ***bāraka rāma kahata jaga jeu,***
    hota taraṇa tāraṇa nara teu
    "Even they who utter the name of Rāma only once in this world not only reach the other shore, but are also able to take others across."

24. ***karma pradhāna viśva raci rākhā jo jasi karahi so tasi phala cākhā***
    "The creator has made action as the ruling factor of the universe; therefore one reaps what one sows."

25. ***kṛśa tanu-śīśa jaṭā eka benī japati hṛdaya raghupati guna śreṇī***
    "Emaciated and with a single matted braid on her head, Sītā was repeating to Herself the list of Śrī Rāma's excellences."

The scriptures are replete with examples of chanting *harināma* audibly. Whoever adopts this method of chanting will achieve perfection.

When one utters *harināma* using the tongue and hears through his ears, it produces heat due to the friction between the ear and the tongue. This friction ignites the fire of separation from Bhagavān, and awakens the desire to meet with Him. When one chants *harināma* aloud, the mind does not wander here and there. Bhagavān and His

devotees continuously appear in the *citta* of the chanter like a movie reel, and thus the movie of the material existence dissipates. The reel of this spiritual movie extends so long that it becomes endless.

First of all, begin by praying aloud while meditating on the lotus feet of the spiritual master.

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

"Just by thinking of the splendour of the gem-like toenails of the blessed Guru, divine vision in the heart unfolds."

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke

sūjhahiṁ rāma-carita mani-mānaka
gupta pragaṭa jahaṁ jo jehi khanika

"Its lustre disperses the shadow of bewilderment; highly blessed is he in whose heart it shines. With its very appearance the bright eyes of the mind are opened; the attendant evils and sufferings of the night of mundane existence disappear; and rubies and other gems in the form of pastimes of Śrī Rāma, both revealed and unmanifest, wherever and in whatever time they may be, come to light."

While praying like this, chant audibly and think that Gurudeva is hearing your *harināma*. Do this for at least one round. After that, you can chant more rounds while meditating that the grand spiritual master (*parama*

Gurudeva), Nārada, Sanaka and the other Kumāras, Nṛsiṁhadeva, Kapiladeva, Nitāi, Gaura, Haridāsa Ṭhākura, Mother Śacī, Mother Yaśodā, Mīrā, and the Pāṇḍavas etc are hearing your *harināma*. There are innumerable such great devotees in the scriptures. If you constantly visualize chanting *harināma* for their pleasure, material thoughts will gradually vanish. Otherwise, material distractions will continue, and it will take a long time for love of God to awaken. The mind wanders if *harināma* is chanted mentally. Slowly but surely, practice chanting aloud such that fatigue is not experienced. Gradually, you will get accustomed to it.

In this material world, we can observe and perceive the limitless power contained in a sound vibration. As soon as sound enters the consciousness, it agitates and produces many transformations in it. For instance suppose a person curses another, those words may infuriate the listener so much that he may even kill the speaker.

However, if that same person had just cursed him mentally, then the consciousness of the person who was cursed would not be affected.

Sound vibrations (words) have a special impact on the ears. They enter our mind, intelligence, consciousness, and false ego through the passage of the ears. In this way sound vibrations have a deep impact - good or bad. Association of saintly persons is taken through the ears. As soon as

words are uttered they enter our hearts through our ears. Therefore *harināma* will also most effectively influence the heart only when it is chanted aloud. *Harināma* that is chanted mentally is not as effective because there is no goad that can control the mind, and in the absence of such a goad the mind wanders, and consequently *harināma* does not have any effect. Among all the senses, ear is the most critical. It is the main cause for the material creation to come into existence.

When we meditate on *harināma*, the subtle body remains asleep thus dissipating the impact of *harināma*. When *harināma* is uttered loudly, the subtle body which includes the mind, intelligence, contaminated consciousness, and false ego swell in waves of ecstasy. When the heart becomes ecstatic, there is no chance for the mind to stray; so it remains focused. As soon as the mind stops wandering, waves of love arise in the heart very quickly.

Therefore, touching the feet, I pray to all *sādhaka*s to chant *harināma* aloud so that by the friction caused between the ears and tongue, love of God may quickly ignite. Naturally, agitation and restlessness will begin to flood the *citta* as the fire of separation from Bhagavān surges within the heart. A deep lamentation due to separation from Bhagavān will start to slowly enter the consciousness.

This weeping itself will then often give audience of Bhagavān. Through these streams of tears Bhagavān will manifest. Bhagavān will be unable to restrain Himself

even if He exercises all His might. The mind will be held captive in prison, and temporary material existence will vanish. Eternal reality will manifest, and all distress will be finished forever.

So, the essence of this discussion is that the more *harināma* is chanted aloud on the beads, the quicker one will enhance his level of devotion.

Everything is possible by practice; there is no need to worry. Just as we have witnessed it in the life of most *sādhaka*s, the specific reason for their lack of progress is that they continue to chant mostly in the mind. Śrī Gaurahari inaugurated the loud congregational chanting of the holy name to emphasize the importance of the process of hearing.

Any *sādhaka* can chant *harināma* aloud and test its efficacy. No separate evidence is required for firsthand experience. You will most certainly get the full benefit. By adherence, the highest good will be yours. The loud chanting of *harināma* will expel all the dirty desires, thus completely purifying the *citta*. Lust, anger, greed, illusion, false ego, envy, aversion, and the propensity to criticize as well as falsely glorify others will be uprooted. The *sādhaka* will achieve perfection; there should not be even an iota of doubt about this. The whole world will become your friend. Even violent, envious living entities will begin to cooperate with you.

jā para kṛpā rāma kī hoī
tā para kṛpā kare saba koī

"If Bhagavān Rāma is kind to someone, everyone begins to show mercy to that living entity."

It has been heard that the *megha-rāga*, *dīpaka-rāga*, and other melodies give a direct result when sung aloud. One does not achieve anything by singing in the mind.

Note: If your mind is still wandering despite chanting the holy name aloud, the only means of steadying it is to introspect - who are you reciting the holy name to? Your mind has to be focused on that personality. Just like when you are conversing with someone, do any other thoughts enter your mind? If they do, then definitely the conversation you are trying to make will suffer. The other person will think that you must be crazy. Upset, he will simply walk away. Similarly, if you are inattentive while chanting, Bhagavān will also walk away from you, thinking, "This person is actually interested in a relationship with this material world, not with Me." There is no question of Bhagavān coming to you. Your condition will remain the same as it was earlier. Then you will simply drown in the ocean of material existence forever.

Therefore, dear readers, as much as possible cultivate the habit of chanting *harināma* aloud. There is no difficulty in beginning with just one round and gradually advancing to

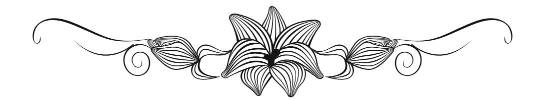
sixty-four rounds daily. It is only a matter of practice and determination.

To the extent you make use of your ears, to that extent you will be closer to the lotus feet of Bhagavān. These ears have put you in the ocean of birth and death, and they alone will make you cross it.

There is a special concession given for chanting the holy names. There is no consideration of purity, time or place. One can chant in the morning, evening, night or anytime, in the train, bus or anywhere, with or without having a bath. He should simply chant.

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

Constantly chant and sing this *mahāmantra*.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 11



July 14, 2008
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, and servant of the servants of the Lord, offer prostrated obeisances unto the lotus feet of my most worshipable, beloved instructing spiritual master Śrī Bhakti-sarvasva Niṣkincana Mahārāja. Touching his and your lotus feet, I pray that I do not commit any offenses.

A touching discussion

Here are some specific reasons why I wish to continue my *bhajana* at the feet of Lord Hari at Govinda-āśrama, my residence and nowhere else.

There are some reasons why I do not stay in the Chandigarh *maṭha* and other *maṭhas* for extended periods, which I am helplessly revealing below. Dear devotees, please forgive me.

The residents of my village wish that I do not go anywhere

else to do *bhajana* as they are bereft of any other saintly association and consequently their *bhajana* weakens.

My wife is afflicted with many diseases, and so it is necessary for me to stay by her side. There is always a chance that she may fall at night or suddenly feel unwell.

I also experience inconvenience while walking; hence there is fear of tripping and sustaining a fracture.

It is dangerous to accept any service from devotees. Service is rendered by body, mind, and wealth. And as per the scriptures, it is forbidden for a householder to accept such service. The *maṭha* has to incur expenses for my hospitality including food, water, electricity, etc. Besides, the Deities do not accept anything from me in turn. So I feel unhappy. To begin with, I am totally unqualified to accept service from anyone. Have I become a *mahātmā* simply by chanting three *lakh harināma*? It's simply an imitation! Can someone replete with bad qualities out of the blue become a *paṇḍita*? The devotees who are chanting one *lakh harināma* daily on my advice are simply doing so because Śrī Gurudeva is getting it done. Besides, Śrī Gurudeva is the sole inspiration behind all the letters I have written so far. Can an ordinary person like me be a source of such a masterpiece? That would be a wishful dream.

An insignificant and entangled householder such as me is duty- bound to offer prostrated obeisances at the lotus feet

of *sannyāsīs* but it is not the duty of *sannyāsīs* to return the respect to a fallen householder. This is most hazardous and my heart shudders even at the thought of it. In fact sometimes I try escaping such situations, nevertheless everyone pays obeisances, so I am helpless. It would still be somewhat tolerable if it is done away from the public eye.

I will be able to visit for ten to fifteen days only. In general, I am always reachable on phone and I will also be present through the letters which my Gurudeva inspires me to write. I have tried to follow his instructions to the best of my ability. I am afraid that even after ten-fifteen days the devotees may not permit me to return, requesting me to stay on. How, then, will I avert such a situation?

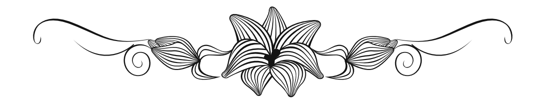
Śrī Gurudeva will continue to inspire me to write letters. They will all be pertaining to expediting the process of attaining Bhagavān and love of God - the fifth and ultimate goal of human life, Kṛṣṇa *prema.* This letter should reach all the devotees so that I do not become an offender at their feet (for not sharing Śrīla Gurudeva's valuable instructions.)

The essence of this letter is - Who has the power to interfere with the desire of Bhagavān and Gurudeva?

hoī hai soī jo rāma raci rākhā
kyoṅ kare tarka baḍhāvahi sākhā

"Whatever Bhagavān *Rāma* has ordained shall happen. Do not waste your valuable time in debating this eternal truth by presenting multi-branched logic. Just remember the saying, 'Thy will be done'."

I am unable to write any more as it is causing me great agony, so I request the devotees to pardon me.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Letter 12

July 20, 2008 (Ekādaśī)
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable spiritual master and the best of the devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that my standard of devotion may rise.

Without one pointed concentration, nothing is possible

Without one-pointed concentration of the mind, neither material nor spiritual advancement is possible - even in a dream. The mind can be one's best friend or his worst enemy. It warns us, "If you leave me idle, I will ruin you." The Holy Qurān describes the uncontrolled mind as a devil, and other scriptures compare it to a ghost. The mind must always be duly engaged; otherwise, it will devour us. It is the driver of the senses. The mind can guide us to the auspicious path or lure us to the unfavorable path.

An old Hindi saying goes: *mana ke kahe na caliye, jo cāhe kalyāṇa* - "If you wish for your own welfare, do not follow the dictates of the mind." It is the mind alone that can help us meet Bhagavān or immerse us in an ocean of distress. Any *sādhaka* can subdue the mind if he has spiritual greed, is God fearing and fears possible infamy due to wrong actions.

My Gurudeva is making me pen down the following examples. If you take them to heart, you will be able to control your mind.

A student taking an exam concentrates his mind for three hours. A bank cashier focuses his mind for four to five hours daily. A lecturer who teaches disinterestedly is severely criticized by his students. A political leader who doesn't give a judicious speech faces the wrath of the people. A saintly person who does not speak in line with the scriptures has no audience for his discourses. A priest who does not give oblations in the fire sacrifice with properly pronounced *mantras* ruins his host. An inattentive driver can cause accidents. One whose mind is not absorbed in the lotus feet of Bhagavān at the time of death faces degradation. A distracted chef, making pastries and sweetmeats, spoils all of his preparations. A little excess salt can make the entire preparation unpalatable. Numerous such examples can be given. In the absence of a focused mind, all material endeavours will face many obstacles. This same principle applies to spiritual endeavours as well. One may labour

for millions of births but without one-pointed focus of the mind, it is impossible to attain Bhagavān. One rarely gets the human form of life, and if attained, it is simply wasted away in mundane pursuits.

Only a *sādhaka*, who has steadied the mind during his life, will be able to fix it at the time of his death, not otherwise. At the time of death, Grandsire Bhīṣma's mind was fixed at the lotus feet of Bhagavān Śrī Kṛṣṇa. When Ajāmila uttered the name of Bhagavān Nārāyaṇa on the pretext of calling his son, his mind became steady. The mind can only be steadied when a sound vibration of any discussion enters the ears. If the ears are not involved, the mind will either fall asleep or wander away. Hence, attentively lending the ears to a discussion is absolutely necessary, else it will be incomprehensible. Along the same lines, if discourses given by saints are not heard in a focused way, they will bear no fruit. Only if the mind is fixed can the ears hear effectively, otherwise not.

Similarly, the ears can hear *harināma* only when it is chanted audibly, using the tongue. In the absence of audible chanting, the mind wanders or falls asleep. For this reason, Śrī Gaurahari inaugurated *saṅkīrtana* (congregational chanting of the holy name) and *kīrtana* (loud chanting of the holy name). While it is true, that one may gradually become tired by chanting aloud, but with some practice, as one experiences transcendental mellows, fatigue will fade away. Dhruva evoked Bhagavān by crying out to Him aloud, so He was obliged to appear before him within six

months. Similarly, for six months if a *sādhaka* daily chants 1-to-3 *lakh harināma* audibly, it is a sure guarantee that he will receive the audience of Bhagavān. If offenses towards saintly personalities are carefully avoided, some may even receive Bhagavān's audience by chanting just one *lakh* daily. Offenses are constantly committed by body, mind, or words. Dhruva Mahārāja performed his devotional service in a solitary place, so he was protected from committing any offense. Even if one does commit an offense, by the dint of his devotion, his next birth will be in a suitable place where the fear of committing any further offenses will be absent. When one relishes the divine nectar flowing from loud chanting of *harināma*, the mind and body never feel the fatigue.

If the mind is not concentrated on hearing the holy name, the result will be an unfathomable catastrophe. The whole world is dependent on the mind. If one person's mind becomes crazy, then just one nuclear bomb is dropped and a whole nation is destroyed. Mind is the cause behind everything. This world is on the brink of great misfortune. It can be destroyed at any moment because nations are ever-ready to release dangerous nuclear bombs and biological weapons. Sinful activities are soaring to newer heights. Bhagavān Himself might inspire someone to release nuclear warheads, or He may cause tsunamis or earthquakes.

However, one surrendered to the holy name can never be harmed. Could the *brahmāstra* (ultimate nuclear weapon)

of Aśvatthāmā harm Parīkṣit in any way? There is a famous Hindi saying that goes: *jāko rākhe sāiyāṅ māra sake nā koya,* "No one can kill he whom Kṛṣṇa protects."

I heard of an article in the newspaper describing how a four or five year old fell into a freshly-dug well which had a diameter of only sixteen inches. There was so much panic and lamentation everywhere. When the government came to know about this emergency, it dispatched a rescue team, which dug an underground tunnel to the bottom of the well. After about five days, the boy emerged alive from the well. During this ordeal, who gave him food or water? How did he breathe being in such a narrow hole, several hundred feet deep?

Have full faith in my words and take complete shelter of *harināma.* Chant the holy name according to the technique I have described. The pathway to bliss will open up to you. The innumerable material universes are simply an inter play of different minds influenced by the material nature. So just befriend your mind, this is the highest benevolence for you. Otherwise, you will have to repent, and no one will come to your aid.

Note: After one has chanted fifty million names of *harināma* (32,000 rounds) with a focused mind, and hearing attentively, one's mind will automatically remain absorbed while internally meditating on the holy name. This is because the mind has now started tasting transcendental bliss. The nature of the mind is such that it spontaneously steadies itself wherever it finds happiness.

The mind is the only cause of repeated birth and death in this material world; it submerges us in the ocean of distress. One who successfully controls and subdues his mind has the entire material existence under his control. However, first one must control himself and then only the world will be under his control.

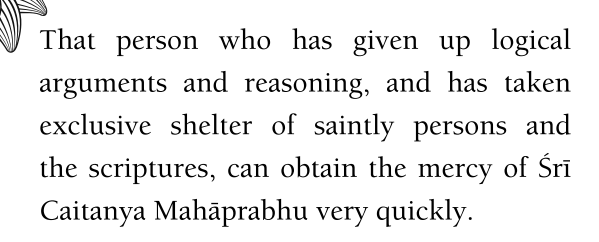
The mind can be controlled very quickly by adhering to the vow of celibacy. Even if you cannot be a *naiṣṭhika brahmacārī* at least observe some control in sex indulgence. If a pot containing clarified butter is punctured with a small pin, the entire clarified butter will eventually ooze out of that tiny hole, thus emptying the pot. Similarly, when control is not exercised over sensual indulgence, all the vital energy of a body is drained. When the mind is also substantially weakened, all of one's endeavours are wasted.

Religious poets have composed innumerable poems on 'subduing the mind' because the mind is the king of the body. When the king consents, everyone follows. Great kings and emperors of yore would promptly relinquish their royalty and retreat to the forest when it was time to retire. If their minds were not under control, how could they have done so?

In this present age of *kali*, people possess neither a shadow of compassion nor a trace of friendship. People are killed for some petty self-interest. The act of killing an innocent person is taken very lightly. Humans have not spared any

other living entity; they cook and eat all species of life. There is no trace of justice anywhere, nor is there any protector. All injustice is being done for the sake of money. A truthful person has no shelter. Indeed, all society norms have been destroyed. There is only darkness everywhere, and all living entities are perishing.

Bhagavān is watching these unfortunate activities of the humans. The time is coming for everything to be set right. Every 500-550 years, the nature of the time changes. Eventually the shadow of the golden age (*satya-yuga*) will begin to manifest. Some great personalities will appear, and even now we are starting to see this. From the year 2013 onwards, changes will start taking place. So it is beneficial to engage in devotional service, and all necessities will be readily available. The earlier times will soon revisit us, but we have to patiently wait. There will be no shortage of any commodity. Right now, every human being is running after money, but this 'rat race' will soon be over. Do not worry; everything will be okay. I have heard this from reliable sources; I am not simply conjecturing.





Letter 13

July 20, 2008 (Ekādaśī)
Chīṇḍa-kī-ḍhāṇī

Simple, handy tips to stop the mind from wandering

1. No sound can enter the heart unless it is properly heard through the ears. So it is vital to hear *harināma* attentively through the ears, only then will it enter the heart.

2. Just like how you visualize an object heard in a sentence and try to see how it looks in the mirror of your consciousness. Similarly, visualize Śrī Kṛṣṇa, whose form is non-different from His holy name (*harināma*) on the mirror of your consciousness. This will stop the mind from wandering.

3. Think of a place where the object of your meditation resides; namely, the holy abode (*dhāma*) of Śrī Kṛṣṇa or Śrī Gaurahari. Imagine yourself visiting those places while chanting *harināma* and the mind will be steadied.

4. Imagine yourself chanting *harināma* at various places of pleasurable pastimes in Vṛndāvana and Navadvīpa, such as Govardhana, Yamunā, Vaṁśī-vaṭa, Gahvara-vana, Kālīya-daha, the *paṇca-krośa-parikramā* of Vṛndāvana *dhāma* (ten-mile perimeter around Vṛndāvana *dhāma*), Rādhā-kuṇḍa, Śyāma-kuṇḍa, Kusuma-sarovara, Nārada-kuṇḍa, the birth-place of Śrī Caitanya Mahāprabhu, the banks of the Ganges, Nṛsiṁha-pallī, Mādhāi-ghāṭa and so on. Your mind will remain fixed.

5. Visit temples like Rādhā-Govinda, Rādhā-Dāmodara, Bāṅke-Bihārī, etc. and take *darśana* of Deities. Circumambulate the temple, honour the Tulasī offered to the lotus feet of the Deity, drink *caraṇāmṛta* and associate with saintly persons. While doing these activities, ensure that your vow to chant a predetermined number of *harināma* is not broken. This will calm the flickering mind.

6. Visualize that you are sitting at the lotus feet of any one of the limitless spiritual preceptors and chant *harināma* so that they can hear it. Begin this process with your Gurudeva. Then, remembering the spiritual masters in the disciplic succession up to Nārada and the Four Kumāras (Sanaka, Sanātana, Sanandana, and Sanat-kumāra), continue chanting *harināma.*

7. Pray at the lotus feet of the eternal associates of the Supreme Lord such as Mother Yaśodā, Mother Śacī, Mother Devahūti, Advaita Ācārya and so on. Cry for help, beseeching, "Please liberate me from the clutches of *māyā*. Ignite the fire of separation from Lord Kṛṣṇa in my heart. Please grant me *prema-bhakti*."

8. Chant while mentally sitting at the feet of Kṛṣṇa or His manifestations such as Rāma, Kapila, Nṛsiṁha-deva, etc.

9. Meditate on one of Bhagavān's countless pastimes as you chant *harināma*. For instance, remember the childhood pastimes of Kṛṣṇa or Lord Rāma, the churning of the milk ocean by the demons and demigods, or the bewilderment of Lord Brahmā and his stealing of Kṛṣṇa's calves and cowherd friends. These are all extensive pastimes; so many rounds can be chanted while meditating on them. Śrī Rāma performed many pastimes during His forest exile. Chant *harināma* while meditating on those pastimes.

10. Chastise yourself angrily whenever the mind wanders away from *harināma*. Burn in the fire of repentance: "Alas, I have wasted all my life and now whatever is left is also slipping away!" When the heart genuinely yearns to meet Bhagavān, this

> mood of repentance manifests. We have simply been caught up in our routine. Warn your mind, "If you still won't agree, you will be deprived of all food, water, sleep, and all the other things you demand. You will surely be penalized if you don't wake up at 3:00 am before the *brahma-muhūrta* and do *bhajana*."

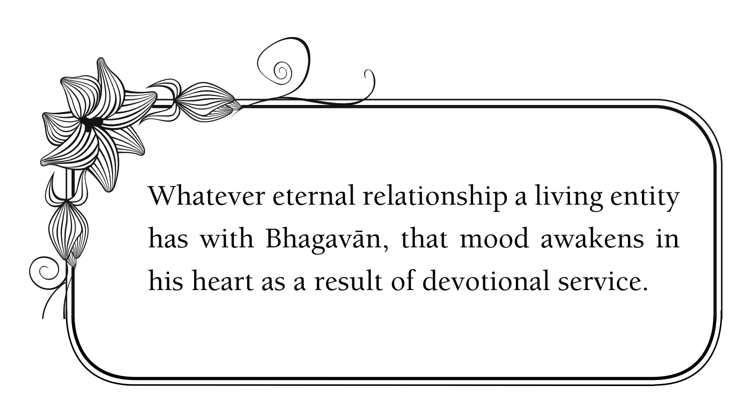
In this way if one sincerely tries to persuade the mind, the standard of devotional practice will definitely improve. The mind remains weak because we regard worldly activities to be of primary importance and devotional service to Bhagavān as secondary. Thus, we are unable to advance in *bhajana*. It is usual to hear complaints like - "My *bhajana* is not as good as before. Please give me some mercy."

One should first be merciful to oneself. To simply ask someone for mercy is just another form of carelessness or laziness. Even though such simple, handy techniques have been given to control the mind, still the devotees are unable to perform *bhajana*. This material world is an abode of worries and difficulties. For the devotee who continues to engage in uninterrupted devotional service to Bhagavān, even in the midst of such difficulties, He gradually removes obstacles. This is undeniable; as is seen in the lives of so many devotees.

It is disgraceful to see that *sādhaka*s don't see their own faults. Without first sufficiently endeavouring,

they ask others for help. It is simply unwarranted. Just contemplate, "Whose shortcoming is it? Is it in me or the person showering mercy?" Reduce sleeping, eating, travelling and socializing, and give up your comforts and conveniences. These are the austerities one must do. Then your *bhajana* will certainly become imbued with the mellow of transcendental sweetness. If you cannot even exercise this much control, then you won't be able to do *bhajana* even in your dream.

Where there is daytime, there can't be night and vice versa. They can't exist simultaneously. Similarly, either pick *bhajana* or recreation; you can only choose one at a time. Beware! Time is running out. 'You snooze, you lose'. Although much time is lost, you still have some left. It is never too late. In this age of *kali*, taking shelter of *harināma* constitutes real surrender to Bhagavān.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 14

July 20, 2008
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, and servant of all the servants of the Lord, offer prostrated obeisances to the most affectionate and beloved devotees, and to my most worshipable instructing spiritual master, Śrī Bhakti-sarvasva Niṣkincana Mahārāja and pray to them that we may all develop transcendental faith.

Inspiration to write my autobiography by the order of Śrīla Gurudeva

By the order and inspiration of my spiritual master, Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, I, Aniruddha dāsa, his disciple, although most wretched and fallen among human beings, am writing my life story, so that those who get associated with me can get delivered.

If anyone doubts this autobiography, his devotion could be destroyed and turned into atheism. For those who do not have much *sukṛti* their *bhakti rasa* may reduce or dissipate.

In June 2007, my spiritual master ordered me, "You have been chanting three *lakh harināma* daily since 2004. So, encourage others also to chant one *lakh harināma* daily. I will back you in this noble endeavour. You will see that whenever you advise people to chant one *lakh*, they will start doing it and this will be the effect of your chanting three *lakh* daily. Tell everyone about all the relevant events that have taken place in your life, in the past and at present without any reservation. If you hide them, it will be a great loss. Don't think that by revealing them you will fall down from your stage of devotion, on the contrary, it will keep rising. Gaurahari did not hide anything either, He revealed to everyone."

Therefore, with folded hands, I grasp your feet and beg of you - Do not doubt any of the contents of this letter; otherwise, if your devotion decreases due to this offense, I will experience deep sorrow. Your loss is indeed my loss.

I understand that it is very natural to have a doubt, because it is unprecedented for someone to write an autobiography describing his own good qualities. Generally, a great personality observes the behavior of another great personality and relates it to others, explaining how that devotee is a perfected soul, transcendental and noble. However, I am obliged to write it, because if any devotee develops firm faith in me, he can very quickly attain an exalted stage in devotion.

This is evidently happening as well. Whose potency is

backing this? Every day I get up at 2:00 am and chant three *lakh harināma* audibly and whoever I instruct to daily chant one *lakh* begins to do so right away. So far, by the inspiration of Śrīla Gurudeva, I have written about two hundred letters on the topic of *harināma*. No ordinary person can write such multifarious letters, especially on a single topic. What is the proper technique of chanting *harināma*? How to absorb the mind in chanting *harināma*? Why don't we experience the effect of chanting? What is the outcome of chanting *harināma*? Such nectarean discussions have been penned down. Who has induced me to write? Have I written them? It would be unwise to presume that I have done this independently.

It is mentioned in Śrīmad Bhāgavatam that one whose hands and feet display even one symbol of Bhagavān's weapons or other paraphernalia should be understood to be an eternal associate of Bhagavān (Refer King Pṛthu's account in Śrīmad Bhāgavatam). He descends to liberate the living entities on the order of Bhagavān. Bhagavān infuses him with His power, thus enabling others to develop faith in him. Those with substantial pious merit develop faith and begin to adhere to the instructions of such empowered personalities, and thus quickly advance in devotional service.

This Aniruddha Dāsa, most fallen among human beings, has symbols of conchshell, *cakra*, *vaijayantī-mālā* and fish on his palms.

Vaijayantī-mālā and fish are on both the palms. I will happily show anyone who desires to see them. On witnessing them, unbreakable faith will arise in one's consciousness and devotion will rapidly increase. It is difficult to identify associates of Bhagavān who have personally been sent by Him to this material world. Only some transcendental personality can identify them. Besides the important events, I have currently discussed, there have been other innumerable instances when I have experienced the transcendental mercy of Bhagavān. It is impossible to mention them all in this letter, but just to give an idea - my spiritual master Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja with his own lotus hands, lovingly lulled my son Amareśa. Moreover, when Amareśa was just two and a half years old, he had direct audience with Hanumānji. Hanumān protected our family from the attempts of envious people to destroy us through black magic. We were recipients of a lot of mercy.

Yaśodā was unaware that she was Bhagavān's mother; that her beloved son Kṛṣṇa was Bhagavān. She would always worry about Him, and even spank Him at times. Arjuna did not know that he was Nara and Śrī Kṛṣṇa was Nārāyaṇa – they appeared as the duo Nara-Nārāyaṇa. Only when Kṛṣṇa revealed to Arjuna was he able to understand, but soon this awareness was covered again by Kṛṣṇa's illusory potency.

Initially, even I did not know that I am an associate of

Bhagavān, sent to this world. But having seen these indications, it is becoming comprehensible to me. Bajaranga-balī (Hanumān) was the one to reveal the symbols on my hands. He told me, "When you become 70 years old, reveal these truths about yourself to everyone. Then, you will be the cause of deliverance for many." In fact I am 78 at present and yet reluctant to reveal but on the inspiration of my spiritual master, I have begun to do so.

A great personality can also be known and identified by his life-history and conduct. He is always benevolent and a reservoir of causeless mercy. He regards name, fame, adoration, and prestige as poison. He always prefers solitude. His countenance is always blissful. He offers respects to those who are junior to him and mentally bows down to them and feels embarrassed if someone offers him obeisances. He is always free from greed and does not like to accept any service from anyone. He prefers to stay away from those who honour him. He is not bothered about his appearance. Whenever his prescribed practice of devotion is impeded, he feels anguish and weeps internally. He becomes disturbed if he hears of someone's devotional practice being hampered, and promptly prays to Bhagavān for that devotee's betterment. The Lord immediately answers his prayer. However, a neophyte *sādhaka*, due to lack of sufficient faith, cannot recognize this transcendental intervention of Bhagavān who has responded to the ardent prayers of His empowered devotee.

All eternal associates of Gaurahari were Kṛṣṇa's male (*sakhā*) or female (*sakhi*) friends in the past, but they did not know of their identities in *kṛṣṇa-līlā*. When the time was right, Gaurahari would reveal their identities to them in that *līlā*. Such covering of knowledge by *yoga-māyā* is necessary, lest it impede the free flow of nectarean mellows in the Lord's pastimes.

Kṛṣṇa was in the company of the residents of Vraja day and night. However, most of them regarded Him as an ordinary cowherd boy. Kṛṣṇa performed many pastimes exhibiting great opulence and extraordinary powers, such as the subduing of the Kāliya serpent, the lifting of Govardhana Hill, the killing of Pūtanā and so on. Even then, the exalted residents of Vraja including Nanda and Yaśodā always regarded Him as their ordinary child. Only that person to whom Bhagavān wishes to reveal Himself can know Him. With the help of *yoga-māyā*, Bhagavān continuously arranges pastimes, and if He does not do so then the pastimes will not be as relishable. The Pāṇḍavas knew Him to be Bhagavān, while the Kauravas saw Him as just an ordinary cowherd boy. That is why Duryodhana chose Kṛṣṇa's army over Kṛṣṇa Himself. When Kṛṣṇa went to the Kauravas to arbitrate and settle the dispute between them and the Pāṇḍavas, the Kauravas reprimanded Him. How they were covered by ignorance!

Only that living entity, who is a beneficiary of Bhagavān's mercy, is bestowed with the *mantra* of knowledge. No one

can understand transcendence by his own might. Many who reside on the bank of the Ganges regard her as an ordinary river. However, recipients of Bhagavān's mercy understand her exalted position and take holy dips in her regularly. Without sufficient pious credit, no one can ever rightly ascertain one's proper spiritual position and thus appropriately offer respects.

Chronological list of important events in my life

1. I was born on the most auspicious *tithi* of Rāsa-pūrṇimā at 10:15 pm on October 28, 1928. I accepted *harināma* and *dīkṣā-mantras* in Jaipur in 1952. In 1954, within 6 months, I acquired *vāk-siddhi* at Kota, Rajasthan. For ten years, I showered benedictions upon people using this *siddhi*. Among them, was a local Chief Engineer, who experienced the potency of my *vāk-siddhi* and being impressed became my follower.

2. The divine mood of separation from Bhagavān sprouted in my heart at the tender age of nine when I had audience of the Deities Śrī Śrī Rādhā Govinda in Jaipur.

3. At the age of 23, I left for Vṛndāvana from Jaipur in search of a spiritual master.

4. At 24, I received *dīkṣā* from Śrīla Gurudeva, who also provided me with all the requisite paraphernalia

from the *maṭha* because I did not have anything. All my relatives were opposed to my spiritual activities as they were worried that I might become a mendicant. I got married while I was schooling in the eighth grade but my wife stayed at her parents' home until I completed my degree in Bachelor of Arts.

5. At 25, empowered by my Gurudeva, I exorcised a ghost who had haunted a relative. Many great mystics including Muslim clerics (*maulavīs*) had tried unsuccessfully.

6. At the age of 38, Śrīla Gurudeva ordered me to chant one *lakh harināma* daily.

7. At 42, Lord Hanumān, disguised as an old beggar, indirectly gave me audience at Bikaner, Rajasthan. He examined my palms and predicted my future.

8. At 44, a picture of Lord Hanumān magically manifested in my home at Bikaner, Rajasthan.

9. At 60, I vowed to chant two *lakh harināma* daily.

10. At 75, I began chanting three *lakh harināma* daily, with proper pronunciation and clear articulation. It was at this age that Śrīla Gurudeva ordered me, "Engage others in chanting one *lakh harināma* daily. Do not keep any of the reciprocations that you have had from the Lord to yourself. Reveal everything to everyone. I will manage everything from behind."

11. I began to write letters about *harināma* in 1988. That same year I also obtained the mercy of Śrī Bhakti-sarvasva Niṣkincana Mahārāja.

12. At the age of 76, Śrīla Bhakti-ballabha Tīrtha Mahārāja blessed me to do exclusive *bhajana*, free from household duties.

13. Once, although Śrīla Gurudeva was preaching in Assam, he gave direct audience to my uncle in our native village Chīṇḍ kī ḍhāṇī.

An important discussion

A *nāma-niṣṭha bhakta* should attentively study the book *Śrī* Harināma Cintāmaṇi. This book describes a conversation in which Śrī Haridāsa Ṭhākura discusses the subject of the holy name with Gaurahari. All of the essential truths regarding *harināma* are nicely covered in this book.

Whatever Bhagavān does is always auspicious. Unfortunately, I will not be able to meet with you devotees at this time because the doctor has said that my son Raghubīra must undergo another operation for his hand. An X-ray revealed that there is a gap between two of the bones. The gap was supposed to be closed by flesh, but for some reason this did not happen. Therefore, that gap will have to be filled with a piece of bone taken from some other part of his body.

I am very distressed that I will not be able to associate with you all. I will be deprived of an opportunity to embrace and talk with you. I must have committed some offense at your feet; therefore, to cleanse me of my offense, the Supreme Lord has punished me like this. Then, I shall surely get another opportunity to visit you. Please do not be unhappy; whatever happens, happens for the best.

Please continue to chant *harināma* as per the instructions mentioned in the recently sent letters, which were inspired directly by Śrīla Gurudeva. I have become old now and have so many limitations. Therefore, sometimes I have to experience separation from your lotus feet.

As of now, I can only be contacted on the phone. Śrī Rameśjī will also be disappointed due to my change of plans. I beg forgiveness. Also considering the social point of view, my coming there at this time would be improper. People might comment, "The old man went even though his son was undergoing an operation" No one is present here to help me. My family members also do not prescribe my travel at this time.

Please do not take any offense and happily grant me permission to stay at home.

You can read this letter to everyone on the day of *ekādaśī*, so that they can understand my helplessness and not take offense.

Every obstacle should be perceived as the mercy of Bhagavān. Dirty clothes are thoroughly washed with soap before use. Similarly, this body is the garment of the soul, and it has to be 'washed' by the sufferings of sickness and surgeries. Then, Bhagavān gives a new garment in the form of a new body. Being equipoised in happiness and distress is a characteristic of complete surrender. In fact one should become delighted thinking, "O, Bhagavān wants to take me in His lap soon!" For a devotee, this material world is not an ocean of misery; rather, it is an ocean of bliss.

It is very difficult to have a firm belief that even misery is the mercy of Bhagavān. However, the *siddha-mahātmās* (perfected personalities) can instill this faith in a *sādhaka* by dyeing his malleable mind with their deep colour of conviction.

Try to understand clearly

Bhagavān arranges for His devotees to experience diseases and other distresses in order to wipe away past bad impressions from their minds so that they can reach His lap in this very lifetime. An ordinary devotee cannot fathom this, but he will be blessed with this realization in his heart when an exalted, perfected saintly personality makes him thoroughly aware of this principle. Otherwise, considering this topic to be unimportant, he may simply turn a deaf ear. This way, it won't even touch his heart and thus he will continue suffering the onslaught of miseries.

Śrī Jauharajī can testify to this. I prayed to Bhagavān to grant him realization of this truth, and when Bhagavān explained it to him, he accepted it.

Now I will have to explain this principle by giving an example from this material world.

When clothes such as shirts or *dhotīs* become soiled, they are thoroughly washed with soap. The clothes are analogous to the human body, and soap represents the diseases that one's body experiences. The clothes are rigorously rubbed and squeezed during the washing process, which may be compared to the distress experienced by the body of a living entity during his spiritual purification. Then the clothes are rinsed with water, which may be likened to when a doctor gives medicine to the suffering patient. Afterwards the clothes are dried under the sun, which represents regulations one has to follow. In this way, when the clothes become totally clean, they are fit to be worn again.

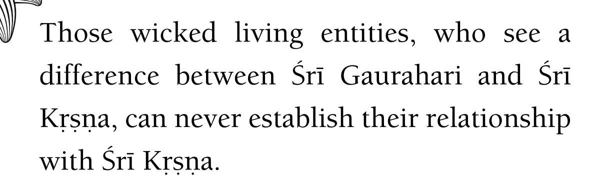
Similarly, Bhagavān thoroughly purifies a devotee's body in the fire of miseries. When a devotee becomes saturated with good impressions from practicing 'clean' principles, Bhagavān takes him in His lap. When a child becomes dirty, the mother first cleanses him before taking him in her lap. Till the time she does not clean the child, the mother does not take him in her lap even though the child may continue to wail.

In the same way, however much a devotee may cry out in distress, until all his bad impressions are completely eradicated through the channel of various miseries, Bhagavān does not pay any heed. But ordinary devotees are not convinced of this because they have not yet met a perfected personality, which is only possible with the mercy of Bhagavān.

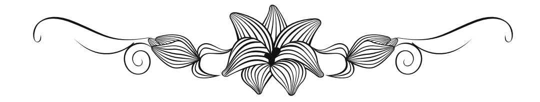
Only *harināma* can arrange for a devotee to meet Bhagavān. No one is capable of accomplishing anything on his own merit.

When Bhagavān wanted to take Nārada back to Godhead, He arranged for his mother's demise by a snake bite, thus releasing Nārada from all burden. All the bad impressions in Nārada Muni's mind had been destroyed because he had accepted the food remnants of saintly persons. The remnants of sanctified foodstuffs left behind by saintly persons are highly potent as Bhagavān eats through their mouths; therefore Nārada received Bhagavān's direct remnants. Bhagavān took away Nārada's mother, who was the last obstacle on his path to perfection. The pastimes of Bhagavān are incomprehensible for even Śiva and Brahmā, what to speak of ordinary human beings.

Please read this letter to everyone on the auspicious day of *ekādaśī*.



Those wicked living entities, who see a difference between Śrī Gaurahari and Śrī Kṛṣṇa, can never establish their relationship with Śrī Kṛṣṇa.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 15



Ekādaśī
July 29, 2008

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, and servant of the servants of the Lord, offer prostrated obeisances unto the lotus feet of my most worshipable instructing spiritual master, the best of devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that I may develop faith in chanting *harināma*.

When will *bhajana* be possible with a self controlled and cautious mentality?

1. Only that *sādhaka* who comprehends the sublimity of *harināma* and of this human form of life will appreciate the following discussion. Only then will he carefully tread on this path of *bhajana*.

2. Reduce the intake of dinner by half. This won't cause any weakness and will keep the body fit.

3. Give preeminence to *harināma* over other worldly affairs.

4. After duly attending to the morning chores like cleansing and bathing, dedicate your early mornings to chanting *harināma* ceaselessly.

5. Avoid mundane talks and gossip, and use every moment in loudly chanting *harināma* while carefully hearing it with the ears.

6. Always be aware that death is like a sword hanging over the head and can come at anytime. Thus consider your time as invaluable.

7. Another human birth is possible only after countless millenniums. If you do not comprehend the importance of this human birth, you will have to undergo punishment. Will you get this rare opportunity whenever you get a human birth next? It is doubtful whether you will receive saintly association at that time, as is available today.

8. Due to insufficient pious merits, this rare human birth has been awarded after a very long time. Thus, the pledge to earn more pious credit will be priceless.

9. No *hari-bhajana* is possible in old age. Being apprehensive of such an eventuality, it is only prudent to make best use of the time at hand.

10. Practice of celibacy greatly impacts the mind and body. When both body and mind are strong, devotional service is constantly imbued with taste

and enthusiasm. When butter and fire come in proximity, butter immediately melts. Here men and women are likened to butter and fire. Even exalted personalities are not spared and melt like butter. So men and women should strictly refrain from each other's company; even glancing at each other should be avoided.

11. Constant association with saintly persons and meditation upon them gives continuous taste and encouragement in chanting *harināma.*

12. The earnest desire to seek the association and mercy of a *harināma-niṣṭha* Vaiṣṇava alone can bring taste in chanting *harināma*. Otherwise, as is apparent among *sādhakas* nowadays, there is no relish in chanting. No evidence is needed in case of first-hand experience. Chanting is very burdensome for those who have no taste for *harināma* and there is no trace of remembrance of Bhagavān even after they have taken shelter of Śrīla Gurudeva for quite a while.

13. Residing in solitude is conducive for steadily chanting and remembering *harināma*. There are no reservations when alone, hence devotional practices can be carried out as per the heart's desire.

14. One can get taste in chanting only if he has the firm conviction that *harināma* is the topmost and preeminent among all limbs of devotional service.

This is because the holy name and Bhagavān are indeed one transcendental truth.

15. *Harināma* is the most valuable treasure. In countless billions of universes and four *yugas*, *harināma* is the topmost austerity. It is like a speedboat that helps one cross the ocean of material existence. One who does not take shelter of this boat, having attained the human form of life, is indeed very unfortunate.
16. Only one who is regulated in resting and rising can effectively practice devotion as discussed above. Otherwise, it is impossible for him to attain Bhagavān, even in his dreams. Note that it is essential to sleep for only 5 to 6 hours; otherwise, the enemy of lethargy will be instrumental in destroying one's devotional practice.
17. When you examine the lives of former exalted saints, you will find that all the above-mentioned points have contributed to their attainment, giving you ever-increasing reassurance and inspiration to rise in devotion.
18. The ten offenses against the holy name are most dangerous. It is critical to save oneself from committing these offenses; else all endeavours will be futile.
19. As long as the false ego and desire for name, fame, adoration, and prestige remain in one's heart, no virtuous qualities can be cultivated. Thus, these are two great enemies of a *sādhaka*.

20. When one behaves virtuously, taste for chanting *harināma* inevitably develops and leads to pure love of God. Heavy, opulent meals incite lusty desires; so one should eat just enough to maintain oneself.

Any *sādhaka* who completely and heartily embraces the aforesaid concepts will attain economic development, religiosity, sense gratification, and liberation; and while doing so, he will witness the elimination of all his distresses from the very root in this very lifetime. He will forever attain the ocean of happiness by floating in the boundless ocean of nectarean bliss.

While chanting *harināma*, when the living entity becomes fortunate by receiving the mercy of Śrī Caitanya Mahāprabhu, his service to the holy name (*nāma-sevā*) gives rise to ecstatic devotional service (*bhāva-sevā*). The end-purpose of all other devotional practices is to awaken love and affection for chanting the holy name. That is why a *nāma-sādhaka*, practitioner of chanting *harināma*, constantly chants and remains absorbed in *harināma*. A *harināma-niṣṭha* does not engage in any other practice. (Śrī Harināma Cintāmaṇi)

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 16



July 22, 2008
Chīṇḍ-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable instructing spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and repeatedly pray that my taste in chanting *harināma* may increase progressively!

A discussion on the comparison of the covering of the soul (body) vs covering of the human body (clothes) -

Bhagavān Śrī Kṛṣṇa has created the body to help cover the soul. Every living entity from a mosquito to an elephant is offered a particular body to enjoy sense gratification. In his next life, a human receives a body in accordance with the auspicious or inauspicious activities that he has performed. Engaging in pious activities awards one a body in a higher species of life whereas engaging in impious activities gives one a body in the lower species of life. The good and bad impressions which influence the mind determine one's activities.

In the religious scriptures, certain activities (*karma*) are prescribed for humans by Bhagavān to yield happiness. Straying away from this entails sufferings because how we act in this body awards the next. The mind or subtle body inspires the human and allures him to perform pious or impious activities. Therefore, while carefully avoiding bad association, one should take to good association.

The innumerable species of life are mere coverings of the soul. Similarly, variegated clothes are necessary coverings of the body. When clothes become old and tattered, we have to put on new ones. Similarly, when the body becomes old and useless, we have to accept another body.

When a garment is soiled, it is washed with soap and water. Similarly, when a particular body, which is like a garment of the soul, becomes contaminated, it needs to be washed with the soap of distress and the water of hellish existence. Dirty clothes are squeezed and rubbed after applying soap to cleanse them thoroughly. Similarly, the material body, likened to a garment covering the soul, is subject to cleansing in hell, where savage insects constantly scratch and bite. Just as one puts on clothes, which had been dirty earlier, only after thoroughly cleansing them; similarly, a devotee becomes fit to sit on the lap of the Supreme Lord only after cleansing his subtle body with the soap of devotion.

Bhagavān makes His dear devotees go through some distress, creates some obstacles and bodily sufferings; and

only after they endure the austerity of burning their bad impressions in the fire of such hardships, He accepts them on His lap. If a baby is dirty, the mother takes him on her lap only after she thoroughly cleanses him. Till then, however much the baby may scream; the mother does not pay much attention. And if the child has a boil, without paying much attention to the crying and screaming, she even holds the kid down and assists the doctor in piercing the boil.

Similarly, a devotee may scream, weep, and plead ceaselessly, but Bhagavān does not pay attention because He wants to take that devotee on His lap very quickly. To the degree that distress befalls a devotee, to that degree and more the Supreme Lord cares for him. He wants that devotee to be quickly purified so that he can ascend to His lap.

It has been observed that the more elevated a devotee is, the more distress the Supreme Lord orchestrates for him. This is how Bhagavān mercifully looks out for His devotee. It is also seen that there are many advanced devotees who do not suffer at all. The reason is that they were fallen *yogīs* who suffered their due in previous births.

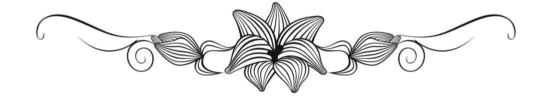
In this regard, Jaḍa-Bharata (Bharata Mahārāja who became a deer and a dull *Brāhmaṇa* in his subsequent life), Tulasī-dāsa (the author of the famous Hindi vernacular composition about the life of Lord Rāma called Rāma-carita-mānasa), Sūra-dāsa (the blind devotee poet of Puṣṭi-

mārga), Mīrā (the princess who became mad in love for Lord Giridhārī, the lifter of Govardhana Mountain), and Kabīra did not experience any distress despite being in the midst of dire situations. They were fallen *yogīs* from past life. In his present life, Rāma-sukha-dāsa developed throat cancer. However, by the power of devotion it did not have any effect. Although the doctors advised him not to give discourses, he was able to continue doing so. There are many examples of saintly persons who were advised by doctors not to give discourses, but they brushed away that advice. There are many such examples which we witness or hear of.

Therefore the true test of surrender to the Lord is to regard distress as happiness. Even during distress, we should be convinced of how merciful Bhagavān is! Gold has to be put through fire for it to glitter, and then it even makes the wearer look radiant. Bliss is only experienced when one has passed through austerities.

Note: After carefully examining Śrīla Bhaktivinoda Ṭhākura's 'Śrī Harināma Cintāmaṇi', I realized that the salient points about *harināma* that I have presented in my letters are also therein. This is because my spiritual master himself is dictating these letters for public distribution.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare





Letter 17

August 4, 2008
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable instructing spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and repeatedly pray that I may be able to audibly chant *harināma*.

In all the four ages, the holy name is the only incarnation of the Lord

In the absence of the holy name, the innumerable material universes would never have come into existence. If *harināma* is removed from the material universes, only ignorance will pervade, meaning, darkness will completely envelope the whole of creation. All the moving and non-moving living entities in the material realm have manifested from the breathing of Nāma-Bhagavān, the Supreme Lord in His incarnation as the holy name.

In all the four ages, Brahmā, Viṣṇu, and Śiva perform the

duties of creating, maintaining, and destroying the material universe. By whose inspiration do they conduct these activities? Only by the inspiration of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself incarnates as these three personalities to perform the activities of creating, maintaining, and annihilating. In the absence of *harināma,* all the moving and non-moving living entities would be dull and lifeless. Only the power of *harināma* infuses life into them.

Lord Śiva incarnates in all four ages, and along with his destructive potency he meditates on *harināma* throughout the eight *yāmas* (time divisions) of the day. In the absence of *harināma,* even he is rendered powerless.

Śrī Nārada muni plays musical notes on his *vinā* in accompaniment to the melodious waves of sound vibrations of *harināma,* and travels wherever he likes without any restriction. He never faces any obstruction. Although Bhagavān is omniscient, knower of past, present, and future, still He inquires from Nārada muni about the happenings of the material creation. The Four Kumāras always maintain their boyhood (age of 5) by the power of the holy name. They are immortal. Śrī Gaura-Kṛṣṇa Himself chants His own holy name day and night while keeping count on beads and He orders everyone to chant one *lakh harināma* daily. Thousands of years before the advent of Lord Rāmacandra, the great sinner Ratnākara (Vālmīki) became a knower of past, present and future and even wrote Vālmīki Rāmāyaṇa just by chanting the

name of Bhagavān in a reverse order. Śrī Śukadeva Muni wandered in the dress of an *avadhūta* by the power of the holy name. In the intoxication of the holy name, Jaḍa Bharata remained fully absorbed in bliss even while covered with dirt, garbage, or even his own stool. Lord Śiva never dies; the deadliest poison (*kālakūṭa*) got transformed into nectar of immortality by the holy name.

Where do I stop? Who can describe what nectar, bliss, intoxication, and tranquillity, which is hidden in the holy name? Only someone who has tasted the nectar of the holy name can perceive this, but he cannot express it to others as it is an experience of the mind, and the mind does not have a tongue.

In order to deliver the living entities of *kali-yuga*, Śrī Gaura-Kṛṣṇa immersed them in the ocean of the holy name. There are many references to this in the religious scriptures; however, it would be impossible to elaborately describe them all. Sincerely taking these examples to heart, one can make his life successful by diving in the blissful ocean of the holy name.

The future is full of darkness. One will have to undergo unlimited suffering by drowning in a terrible ocean of distress. All is not lost still, open the eyes of your conscience and take a step in the right direction; otherwise, going ahead you will just stumble into a deep pit.

All the great sages and mendicants of the past realized

Bhagavān simply by surrendering to the holy name; there is absolutely no other means. If you do not take to *harināma*, you will have to repeatedly come back to this material universe and suffer distress. Three types of miseries will always be chasing you, and only *harināma* can save you.

Scriptural examples of the glories of *harināma*

No one can fully describe the power and efficacy of *harināma;* however, the following quotations give some indication of its impact-

jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

"That person who wants to understand the transcendental secret of the Supreme Lord can understand it by chanting *harināma* by his tongue."

rāma nāma kā amita prabhāvā,
santa purāṇa upaniṣad gāvā

"The glories of the holy name of Lord Rāma are boundless. The saintly persons, *upaniṣads,* and *purāṇas* sing the glories of Rāma-*nāma.*"

nāma prabhāva śambhū avināśī,
sāja amaṅgala maṅgala rāśi

"Lord Śiva became immortal by the power of the holy name. Externally his paraphernalia may appear to be inauspicious, but in actuality he is a mine of auspiciousness."

śuka sanakādi siddha muni jogī,
nāma prasāda brahma sukha bhogī

"The perfected sages and *bhakti-yogīs* like Śukadeva Gosvāmī and the Four Kumāras experience the topmost spiritual bliss by the mercy of the holy name."

jāko nāma leta jaga māhi,
sakala amaṅgala mūla nasāhiṁ

"Chanting the name of Bhagavān removes the root of all inauspiciousness."

bibasaṁhu jāsu nāma nara kahahi,
janma aneka racita agha dahahi

"Indeed, if a man chants the holy name helplessly, it destroys the sins committed over a period of billions of lifetimes."

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Human beings who chant and listen to the holy names of Lord Hari with honour and respect can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow."

sanamukha hoya jīva mohi jabahi
janma koṭi agha nāsaṁhū tabahī

"Bhagavān assures, 'As soon as the living entity approaches My lotus feet in a mood of complete surrender (by chanting of the holy name), the sins he has committed in billions of lifetimes are immediately burnt to ashes.'"

(The glories of chanting)

jāni ādi kavi nāma pratāpū
bhayau śuddha kara ulṭā jāpū

"The ancient poet Vālmīki knows the power of the holy name. He chanted the holy name Rāma in the reverse way as 'Marā' and still became completely purified."

saguṇa upāsaka para hita, nirata nīti dṛdha nema
te nara prāṇa samāna mama jinake dvija pada prema

"Bhagavān assures, 'Those who worship My personal form, who are intent on doing good to others, who firmly tread the path of righteousness, who are steadfast in their vow, and who are devoted to the feet of the *brāhmaṇas,* are as dear to Me as life.'"

koṭi vipra vadha lāghahi jāṁhu
āye śaraṇa tajahū nahiṁ tāhūṁ

"Lord Rāma gives assurance, 'If one is implicated in the sin of killing millions of *brāhmaṇas*, I shall not forsake such a sinner if he surrenders to Me.'"

In all four ages, surrender to the holy name is real surrender.

kahau kahā lagi nāma baḍāī
rāma na sakahi nāma guṇa gāvahi

"Bhagavān Rāma Himself cannot describe the excellence or eminence of His holy name."

rāma-carita sat koṭi maṅha liye maheśa jiya jāna

"Although Rāmāyaṇa has one billion verses, Lord Śiva extracted the holy name of Lord Rāma as the essence of Rāmāyaṇa and he chants that holy name in the company of his divine consort Umā. What great happiness the holy name contains!"

kaliyuga kevala nāma ādhāra
sumara-sumara nara utarahi pārā

"In *kali-yuga*, there is no other means of deliverance for a human other than constant remembrance of the holy names of the Lord."

sumari pavana-suta pāvana nāmū
apane basa kari rākhe rāmū

"Hanumān always chants the holy name of Rāma. In this way, he has completely subjugated Lord Rāma by his loving devotional service."

Bhagavān is automatically drawn to His holy name. If you carefully consider, you will realize that everyone is naturally allured by the holy name; this is a fact of this material world. Even Sītā-devī always chants the holy name of Lord Rāma.

jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī-rāma
so chavi sītā rākhi ura raṭati rahati harināma

"Having impressed on Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the false deer, Sītā incessantly repeated Śrī Hari's holy name."

Lord Kṛṣṇa Himself, assuming the form of Lord Śiva, chants His own holy name throughout the eight *praharas*. After doing this, Lord Śiva declares:

jāsu nāma japa ekahi bārā
utarahi nara bhava-sindhu apārā

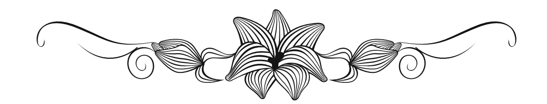
"If one chants the holy name of Lord Rāma even once, he easily crosses over the ocean of material existence."

The holy name has such a transcendental, blissful mellow (*rasa*) that only the chanter can perceive it; it cannot be expressed in words. The heart feels blissful but it doesn't have a tongue therefore the heart is incapable of conveying the bliss it feels.

The ocean of the holy name is filled with such transcendental nectar that it thoroughly intoxicates and maddens the chanter. The chanter will relish this mellow only when he continuously pours the holy name in his ears by uttering it audibly. Otherwise, if the nectar is not properly channelized, it spills about, and thus will fail to drench the mind with bliss. This nectarean mellow is best relished in solitude; indeed, it becomes tasteless in

the company of others. Śrī Gaurahari has instructed us to engage in *saṅkīrtana* because that surcharges the whole atmosphere with deep love for Lord Hari. *Saṅkīrtana* is especially favorable for the neophyte *sādhaka*s in terms of absorption; however solitude is more conducive for mature *sādhakas*.

The question may arise, "Why is the mellow of the holy name relished by just a handful of *sādhaka*s?" Shouldn't everyone be able to taste it? Actually very few really yearn for it. Most *sādhaka*s are running behind the attraction of the mundane mellows of *māyā*, which is only superficially felt - it has no real substance to it. It is like a mirage. There is no satiation to this, the more you try to enjoy, the more it will flare up. So far, no one in history has been able to quench material desires. So what is the benefit in trying? It is simply foolhardiness. However much Śrīla Gurudeva tries to explain this to us using variegated illustrations, we still continue undeterred.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 18



August 7, 2008
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest and the servant of the servants, offer prostrated humble obeisances to the lotus feet of the respected, most excellent devotee and my beloved instructing spiritual master, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and repeatedly pray that I may attain love of God.

An important and most essential discussion about the mind

The foundation of life rests upon the mind. Without the mind, life is meaningless. The subtle body has four aspects: mind, intelligence, consciousness and false ego. If one can bring the false ego under control, the mind automatically becomes steady. The false ego is nothing but a specific condition of the mind, whereas the very existence of mind is founded in the false ego.We can never perceive them as two, in fact they are just as if one.

Saṁskāras from innumerable past lives first stimulate the consciousness by flashing the past. Then, the awakened consciousness incites the mind. The mind then consults the intelligence for its discretion on which activities to execute or evade. The intelligence then counsels the mind: "It would be harmful to engage in this action; so preferable to avoid." But being controlled by the past impressions, the mind doesn't heed the advice and helplessly, coaxed by the false ego, engages in imprudent activities. After the damage is done, the mind begins to repent: "This action was improper; you should not have done it." But what is the use of regretting now? There is a saying: *ab pactāye hoth kyā jab ciḍiyā cuga gaī kheta-* "What is the point of repenting now when the birds have already eaten the grains from the field and flown away!"

This is the awkward game of the mind in one's life, which traps the *sādhaka* in a tangled bush of thorns. Afterall, what can the poor mind do? The pious and impious impressions from past lifetimes provoke the mind, which is controlled by the false ego, to act. If past-life impressions are auspicious, they award blissful association and if the impressions are inauspicious, they induce the mind to seek distressful association. The false ego always subtly accompanies the mind, like a shadow.

In this way, whenever this rare human birth is attained by Bhagavān's mercy, it is repeatedly wasted uselessly. There will never be an end to one's miseries. Steady mind leads

to a stable life. And the mind can become steady only by saintly association, not by any other strategy or practice. It is bad association that causes the mind to keep becoming restless. In such cases, how can one even experience stability in a dream? In the absence of *sukṛti* one cannot get saintly association even in his dreams! Even this *sukṛti* is attained by good association and there is no way to estimate how many births it may take to get this privileged opportunity.

The mind can be steady if it is peaceful. When the consciousness is filled with the mellow of peacefulness, the mind can achieve steadiness. How can peace and tranquility stay in the same consciousness which is filled with venomous disturbance? How can the mind remain steady where there is no peace?

Now the question may arise: "How can one get peace?" It can be found in places that are replete with the mellow of peacefulness. Which places are these? Peace is stored only in the hearts of *paramahaṁsas*. If, by the mercy of Bhagavān, one gets their association, he will experience such a boundless ocean of peace and tranquility, that he can even further distribute it to others.

However, there is a very serious obstacle on this path. If any inauspicious or improper thoughts about saintly persons arise within the mind or even the consciousness of an advanced, peaceful *sādhaka*, he will fall into a trench so deep that he will be unable to lift himself. Actually a

saintly personality is simply an ocean of mercy. He never takes any offense; however, his worshipable Deity cannot tolerate it and will cast that offender far away from the path of devotion.

Hence, associating with saintly persons is like staying in close proximity to fire – you can get burnt at any time.

If per chance, such an offense does get committed, there is a way out. Surrender your false ego at the lotus feet of the saintly person whom you have offended and beg forgiveness. He will forgive you, and his worshipable Deity will be unable to do anything. The saintly person will win and his worshipable Deity will lose and you will be freed. The key to Bhagavān's heart is with the saintly person, and depending on his disposition, he is free to open and lock His heart as and how he wishes.

The gist of this letter is that a *sādhaka* who can control his mind during the course of his life will be able to fix it at the lotus feet of Bhagavān at the time of his death. Just as Bhagavān Śrī Kṛṣṇa told Grandfather Bhīṣma when he was on his deathbed - "*Pitāmaha!* Detach your mind from all four directions and fix it at the lotus feet of Bhagavān."

The main topic of this letter is only mind control.

The question may arise: "How can one control the mind?" Whenever the false ego identifies with something, the wandering mind will halt. If one feels - "I belong to

Bhagavān and Bhagavān alone is mine. This material world is a temporary play of His illusory potency, and no one belongs to anyone here. In reality, all are strangers although some appear to be your own. This is only an illusion and by no means a reality."

The only means of controlling the mind is association with a *paramahaṁsa* who has controlled his own mind by fixing it at the lotus feet of Bhagavān. A saint is an expert who knows and can prescribe the means and only he can train the *sādhaka* to control his mind. Just as there are different health specialists for the eyes, ears, tongue, nose and so on, the specialist for treating the mind, consciousness, intelligence, and false ego is the *paramahaṁsa* saint. By such association, certainly the mind will be completely steadied.

But a *sādhaka* will only approach a saintly person when he recognizes God-realization as his ultimate goal. Among billions of seekers, only one rare soul may seek this goal. Most people in *kali-yuga* are only interested in materialism; there is but a trace of true spiritual quest left.

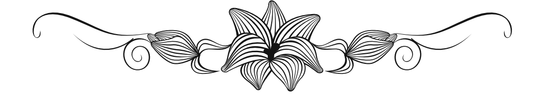
Association with saintly persons is of two types: gross and subtle. Which type of association one receives depends on the circumstances. A person seeking association may not be in a favorable situation, or it may not be possible for the saintly person to be in close proximity to him. This arrangement only depends on the mercy of Bhagavān, not

on one's own ability. If a *sādhaka* or a saintly person is unable to visit each other, then in the absence of direct association, the association can even be indirect or subtle such as by phone or letter.

The mind is the sole perpetrator of all that goes around in the innumerable material universes. One who has controlled his mind has conquered all else; nothing in the world is impossible for him. Ever since the living entity separated from Bhagavān, his mind has been instrumental in making him helplessly wander. He hasn't found his true home yet. Until he finds his real home, he won't cease to wander even in his dreams.

Only one person can stop this wandering – Lord's beloved *paramahaṁsa* saint. If you develop an intimate relationship with such a *paramahaṁsa*, you will very effortlessly reach your real home. The illusory potency, *māyā,* will present many obstacles on this path, and so it is most essential to surrender to the spiritual master. *Māyā* becomes impotent before the spiritual master. When the spiritual master serves as the captain to steer the boat of your life, you will cross over this ocean of material existence in no time.

Śrīla Gurudeva has repeatedly stressed these important points in his writings thus showering his mercy upon us. It would be commendable if we make our lives successful by embracing this mercy.



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 19



August 8, 2008
Chīṇḍa-kī-ḍhāṇī

Why is a *sādhaka* unable to relish the chanting of the holy names?

As long as one's mind, body and speech try to enjoy the material sense objects, one can never relish the chanting of the holy names. He does not realize that these sense objects are replete with a highly dangerous poison called *halāhala*. The more you consume the poison of sense gratification, the more it will influence your body, mind, and speech. And the yearning for sense objects will progressively increase.

As long as that poison pervades the body and mind, not even a semblance of nectarean love for Bhagavān and His devotees can manifest. Alcohol actually never satisfies a drunkard. He merely guzzles it down until he is completely sloshed and falls into a ditch unconscious. In that state he is incognizant whether a dog urinates on him or someone abuses him. Same is the case with other sense objects. The more one enjoys them, the more he craves for them. He simply keeps experiencing lust, anger,

greed, and illusion. If one's consciousness is pervaded even by slightest bit of these enemies the desire for sense objects simply manifolds. There is no way it can subside. And ultimately it will destroy the body and mind. This is simply ignorance.

A dog chews on a dry bone only to relish the taste of his own gums bleeding. Is this sensible? This is the condition of humans today; they are simply chasing sense objects thinking them to be nectar.

For this reason the mind does not get attached to *harināma*, the devotees, and Bhagavān. If the mind is not attracted to them, where is the question of developing taste for the holy name? Then devotees often fuss, "I have lost my taste for chanting. How do I fix my mind on *harināma*? You be merciful and stabilize my mind!" Just see! How foolish is this proposal?

A variety of sweet and spicy dishes are served on a platter before you; now it is up to you to lift your hand and put the food in your mouth. Is it fitting that your Guru should even spoon-feed you? This is gross negligence on the *sādhaka*'s behalf. One cannot attain his goal by being so negligent. Just blabber and waste your precious time and nothing concrete will be accomplished.

Dear devotees! Continue with sense enjoyment if you wish; but at least do what I recommend! Then, these objects of sense gratification shall themselves give up on you. Now you will say, "O ocean of mercy, what shall I do?"

Your spiritual master has planted the seed of *harināma* in your ear; at least hear it attentively. Allow that seed to travel to the land of your *citta* and be sewn there. After a few years, that seed will certainly sprout and grow bearing fruits and flowers in the form of good qualities. This will start making you feel blissful. After experiencing this transcendental happiness, the superficial happiness offered by the sense objects of the illusory potency will gradually vanish. Nowhere in the innumerable material universes will you find as much happiness as this ocean of bliss.

How does one attain bliss by hearing *harināma* attentively? Take this example to heart. For instance, I assign a task to someone and say: "O brother, this job is critical; please go to this place and carry it out." If he is distracted and superfluously agrees to do it, then he could not listen attentively as his mind was wandering. So, when the time comes to return and see me, he would be perplexed: "That gentleman had given me some work to do, but I did not hear properly. What should I do now? He is my very dear friend. Now I am in trouble; if I don't do it, my life is wasted. I cannot live without his friendship."

Just see, being inattentive is or can be such a great loss. Similarly, if *harināma* is not heard attentively, then we cannot even fathom how great a loss it will be to waste this rare human birth, which has been attained by Bhagavān's mercy. Part of this current lifetime is already over and the rest is rapidly slipping away.

If *harināma* is carefully heard while chanting, in some time the seed will surely sprout into a plant. That plant will be the form of Śrī Kṛṣṇa in the heart. A direct vision of Śrī Kṛṣṇa will manifest in the heart. Firsthand experience does not require any evidence. Anyone can try this out for himself. Examples help comprehend a subject matter better, so this necessitates giving instances from the material world.

Consider how a farmer sows corn seeds. When he digs the land with a plough, he constantly drops palmfuls of seeds in a tube. While oxen pull the plough forward, the seeds fall into a trench through the tube. As the plough moves along, the seeds get buried in the soil. The seeds swell within five or six days due to the dampness of the soil, and soon sprouts can be seen above the surface of the soil. After about 120 days, the plants grow to a height of six to seven feet, and the ear of corn is visible at the top. Seeing this successful crop, the farmer dances with boundless joy.

But the seeds that fell on the sides of the trench could not sprout, as they were neither covered with the soil nor watered. Being exposed, these seeds are eaten by ants or birds.

This is similar in case of *harināma*. When not heard attentively, it spreads in the material world. While *harināma* is not rendered useless, it does not give the transcendental fruit of love of God either. Instead, it gives material fruits, such as economic development, religiosity, and sense gratification. Inattentively chanted *harināma*

will not grant the realization of Bhagavān Śrī Kṛṣṇa, but instead will fulfill material desires. Thus, one will not be able to cross over the ocean of material miseries, remaining stuck within the vicious cycle of birth and death.

Till any sound vibration is not heard through the ears, it will not be fruitful, whether material or spiritual. Therefore, for some auspiciousness to dawn, *harināma* has to be chanted audibly such that the vibration is poured into the ears and resonates in the heart.

For instance, when abuses are hurled at someone, does he say it in his mind? He says it loudly; only then the sound enters the ears and agitates the heart of the person intended. This makes him angry and thus the infuriated person could even kill the abuser in rage. If mundane sound is so powerful, one cannot even imagine the potency of *harināma*! Now, just think deeply. If a mundane sound can create such an impact, then what can the supremely potent, transcendental *harināma* not achieve? If hearing mundane insults can cause anger, what will *harināma* award? The effect will be the awakening of the most intense love of God.

I hope that now it is amply clear that *harināma* must be chanted audibly and heard attentively. The impact will surely be perceived in some time.

In 1966, Śrīla Gurudeva instructed:

"Chant *harināma* Sweetly and Listen by Ear."

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"One who chants and remembers the holy names reverentially can cross the ocean of material existence, like crossing the water accumulated in the hoof-print of a cow."

This is why Śrī Gaurahari preached the loud congregational chanting of the holy names of Lord Hari.

This letter must be read to my instructing spiritual master Śrī Niṣkincana Mahārāja.

Note: O dear devotees of Lord Hari, please consider carefully! If genuine hankering for the Supreme Lord is missing, how can one develop taste for chanting *harināma*? He hasn't attained real knowledge yet.

"Śrī Gaurāṅga Mahāprabhu is the combined form of Śrī Rādhā and Śrī Kṛṣṇa. This united form is naturally not appreciated in Their *yugala-vilāsa*, or amorous pastimes; therefore, for this purpose, Śrī Gaurāṅga Mahāprabhu assumes two forms."

(Śrī Navadvīpa-dhāma-māhātmya)

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 20



Oct 25, 2008 (Dvādadaśī)
Chandigarh

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, servant of all the servants of the Lord, offer prostrated obeisances to the lotus feet of my most worshipable instructing spiritual master, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, that foremost among devotees who is to be meditated on every morning, and pray that every *sādhaka* of *bhakti* may be able to chant one hundred thousand names of *harināma* everyday.

Only chanting one *lakh harināma* daily is complete surrender to Bhagavān -

Śrī Caitanya Mahāprabhu ordered all of His followers to chant one *lakh harināma* daily and said, "I will accept My meal only in the home of that person who daily chants one *lakh*. I will not visit the homes of those who do not chant this prescribed amount of *harināma*."

All devotees were worried, thinking, "We are householders, so how can we possibly chant one *lakh*? We have so many chores to perform; how can we spare time for this? Whatever the case may be, if we do not follow the Lord's order, He will neither honour *prasādam* at our house nor will He visit our homes. So, somehow or the other we must chant one *lakh harināma* everyday."

Actually what Mahāprabhu implied was: "How can I – even momentarily - give up a person who chants one *lakh harināma* daily? Because He is completely surrendered to Me. I take complete responsibility of him. I will provide whatever he lacks, and maintain and protect him in every way. Finally, at the end of his life, instead of sending one of My eternal associates, I will personally come and take him to My abode, Goloka. In the age of *kali*, I descend as My holy name which is the only means of perfection. One who accepts this will attain Me and become free from distress forever. In *kali-yuga*, only one who has taken shelter of My holy name will cross the ocean of birth and death, the abode of distress." This is the promise of Mahāprabhu, the Supreme Lord.

jo sabhīta āyā śaraṇāī
tāko rākhūṁ prāṇa kī nāīṁ

"One who completely surrenders unto Me, I maintain him as if he were My very own life."

Mahāprabhu continued, "I know that in the beginning it will be difficult to find relish or absorption in chanting

My name. But, when persistently one chants My name one *lakh* times, some *śuddha-nāma* will eventually be chanted intermittently. That *śuddha-nāma* will gradually purify *nāmābhāsa*. Just as a magnet attracts iron, even a little *śuddha-nāma* will attract *nāmābhāsa* and transform it into the pure name. Thus, there is no need to fear." The dedicated chanter will very easily experience the *aṣṭa-sāttvika-vikāra*.

So I request every *sādhaka* to practice chanting sixty-four rounds of *harināma* daily. After some time, by the mercy of Śrī Gurudeva, you will attain the ultimate goal of human life – *kṛṣṇa-prema*, or love of God. There is just one impediment - offenses to the holy name which include the desire for prestige. If you diligently avoid this, you will attain transcendence very quickly.

Hear *harināma* very attentively with your ears. This is only possible when the mind is not distracted. A distracted mind cannot attentively hear. Śrī Gurudeva orders:

"**Chant *harināma* sweetly and listen by ear.**"

sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"One who attentively and reverentially chants the holy names of Lord Hari can cross the ocean of material existence, like crossing the water contained in the hoof-print of a cow."

Śrī Gurudeva promises that one who attentively chants one *lakh harināma* daily will obtain love of God in this very lifetime. There is not even an iota of doubt in this.

Therefore, I repeatedly plead with you, O loving devotees, regularly chant one *lakh harināma* and make your human birth successful. If you turn a blind eye to my prayer, it will take you innumerable millenniums to attain the human form of life again. This auspicious opportunity may not come again. So, having read this letter, prepare yourself to chant sixty-four rounds of *harināma* every day."

Have a light dinner and rise by 3:00 am before *brahma-muhūrta.* Then, without bathing, mentally sit at the lotus feet of Śrī Gurudeva and chant the holy name for his pleasure. If you do this, the transcendental rays emanating from the toenails of Śrī Gurudeva will destroy the darkness of ignorance, and imbue you with transcendental vision.

śrī-guru pada-nakha maṇi-gaṇa jyoti
sumarata divya-dṛṣṭi hiya hotī

The splendour of the gems of the toenails of the blessed Guru unfolds divine vision in the heart just by one's thinking of it.

ugharahiṁ vimala vilocana hiya ke
miṭahi doṣa duḥkha bhava-rajanī ke

Its luster disperses the shadow of bewilderment; highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind are opened; the attendant evils and sufferings of the night of mundane existence disappear.

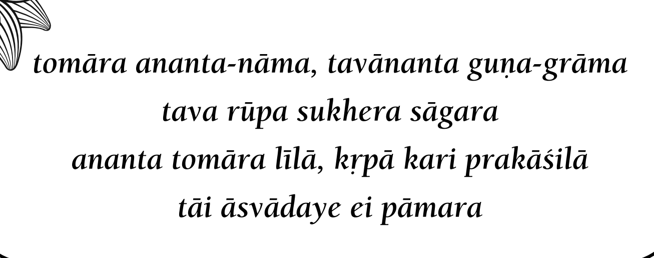
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Between rounds of chanting, occasionally utter:

kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
rāma rāghava rāma rāghava rāma rāghava trāhi mām

Śrīman Mahāprabhu's promise –

"I will bestow upon every person in this material world a treasure (*prem*ā) that is rare for even Brahmā to obtain. In this incarnation, I will not consider who is a fit or unfit recipient for this treasure. I will also see how *kali* disturbs the living beings when I manifest My Navadvīpa *dhāma*. In that sacred abode, I will break the poisonous teeth of *Kali*. By performing *kīrtana*, I will intoxicate the living entities. To the extent the chanting of My names spreads, to that extent the influence of *kali-yuga* will be subdued. In other words, *kali-yuga* will flee from the places where My holy name is chanted."



tomāra ananta-nāma, tavānanta guṇa-grāma
tava rūpa sukhera sāgara
ananta tomāra līlā, kṛpā kari prakāśilā
tāi āsvādaye ei pāmara

O Gaurahari, You have innumerable names! Your qualities are also innumerable and Your beautiful form is an ocean of bliss. Not only this, Your pastimes are also countless. Please shower mercy on me and give me shelter at Your lotus feet, only then can an insignificant living entity like me relish Your divine pastimes.

(Śrī Harināma Cintāmaṇi)

tumi kṛṣṇa svayaṁ prabho, jīva uddhārite vibho
navadvīpa dhāme te avatāra
kṛpā kari rāṅgā pāya, rākha more gaura-rāya
tabe citta praphulla āmāra

O Lord, You are directly *vibhu,* the all-pervading Śrī Kṛṣṇa. You have incarnated in Navadvīpa *dhāma* to deliver the living entities. O Gauracandra, please give me shelter at Your divine lotus feet that are endowed with a reddish hue; only then will my heart be jubliant.

(Śrī Harināma Cintāmaṇi)

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Śrīla Aniruddha Prabhu's rooftoop. (Chīṇḍ-kī-dhāṇī)

Śrīmad Bhakti Ballabha Tīrtha Gosvāmī Mahārāja declared Śrīla Aniruddha Prabhu's village to be non-different to Vṛndāvana; and the mountain (seen in the background) to be non-different to Govardhana.



Śrīla Bhakti-dayita Mādhava Gosvāmī Vyāsa Pujā, Chīṇḍ-kī-dhāṇī (2016)
Śrīla Aniruddha Prabhu (L), Śrīla Bhaktivedānta Danḍi Mahārāja (R)



Sunday *darśanas* at Chīṇḍ-kī-dhāṇī – Śrīla Aniruddha Prabhu's courtyard



Outreach preaching by followers of
Śrīla Aniruddha Prabhu - Chīṇḍ-kī-dhāṇī (2016)



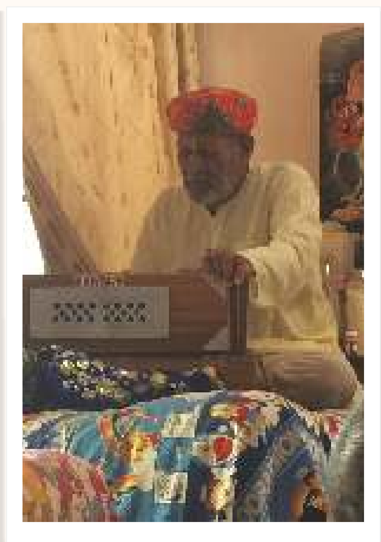
Harināma sankirtana around the villages of Chīṇḍ-kī-dhāṇī (2016)



At Siddha Sthāna with devotees
(Siddha Sthāna is a place near Prabhu's *bhajana kuṭīra* where Śrīla Mauni Bābā, an exalted Śrī Vaiṣṇava, perfected his *bhajana*)



Giving class on
Harināma Chintāmaṇi
in his *bhajana kuṭīra*



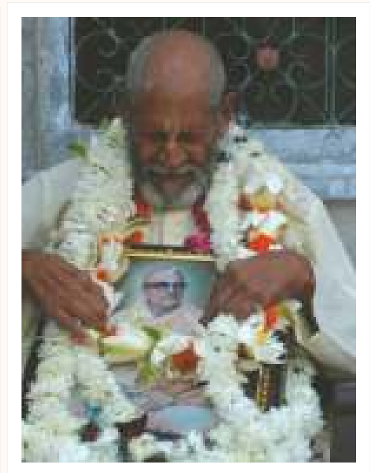
Kirtana niyam sevā



Inspiring devotees around the world



Outside his *bhajana kuṭīra*



Śrī Vyāsa Pujā with his Gurudeva (2016)



Honouring his Gurudeva's sandals



Sūra kuṭīra - *bhajana kuṭīra* and *samādhi* of Sūra dāsa,
Candra-sarovara (Vṛndāvana)
Where Śrīla Aniruddha Prabhu received
direct *darśana* of Bhagavān Śrī Kṛṣṇa.



Dāsabhāsa Dr. Girirāj (L),
Śrīla Aniruddha Prabhu (R)
Vṛndāvana, Harināma Press (2016)

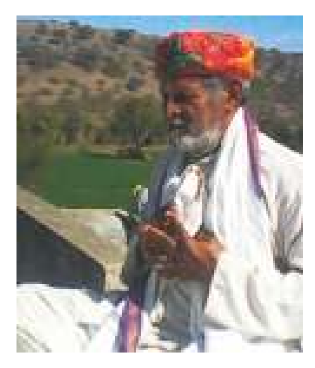


Śrīla Aniruddha Prabhu (L),
Dr. Bhāgavāta Kṛṣṇa Nāngiyā (R)
Chīṇḍ-kī-dhāṇī (2016)

Process of chanting *śrī harināma*



1.Touch your beads to your forehead



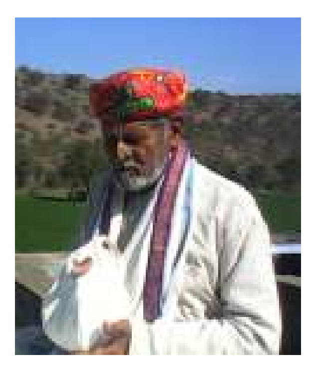
2.Then to your heart



3.Gently kiss your beads



4.Now put your hand in the bead bag



5.This way, you will always, first contact the *sumeru* bead



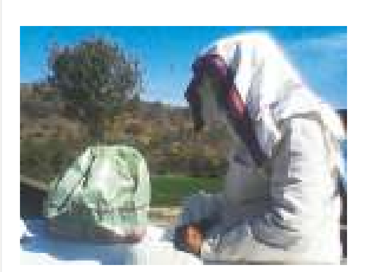
6.Now begin chanting *śrī harināma*



7.After each round touch your beads to your forehead and offer *pranāmas*



8.Resume chanting *śrī harināma*



9.Remain absorbed in chanting *śrī harināma*



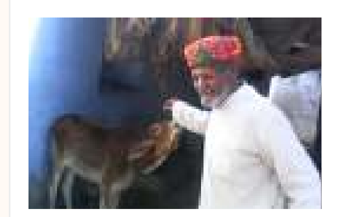
10.Experience bliss by the influence of *śrī harināma*



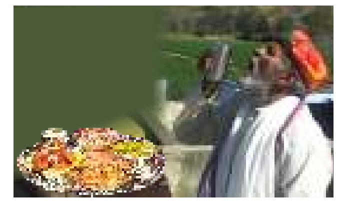
11.Offer *bhogā* to Bhagavān



12.Perform *parikramā* of *mahāprasāda*, by clockwise sprinkling water 4 times around the plate



13.Offer *mahāprasāda* to a cow before honouring yourself



14.Honour *mahāprasāda* while mentally chanting *śrī harināma*


Part 2

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 1



March 30, 2009
Chandigarh

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, and servant of the Lord's servants, offer prostrated obeisances at the lotus feet of my most worshipable instructing spiritual master and topmost of devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and with folded hands repeatedly pray that my loving devotion may gradually increase.

The inordinate glories of chanting one *lakh harināma*

Today I prayed to Śrī Śrī Rādhā Mādhava: "If You answer my questions, that would be Your great mercy upon me." I asked my father Śrī Kṛṣṇa, "O *Bābā*, where will these particular devotees take their next birth?" [Note: Śrīla Aniruddha Prabhujī regards Bhagavān as his grandfather. He addresses Bhagavān as '*Bābā*' just as a grandchild would address his grandfather.]

Śrī Bhagavān answered, "Those devotees will not take

birth in Goloka, because that is My own abode. They will take their next birth in Vaikuntha, where they will enjoy material pleasures for one *kalpa* (one day of Brahma, or 8.6 billion solar years), and then they will return to the mortal world in any of the innumerable universes and take birth in the home of one of My beloved devotees."

Then I asked, "What will be the destination of those who are not able to complete one *lakh harināma* a day? Will they go to Vaikuṇṭha?"

Śrī Bhagavān replied, "Those who do not chant one *lakh harināma* daily will not take birth in Vaikuṇṭha; rather, they will be reborn in the mortal world. They may take birth in the home of one of My beloved devotees. But they will not attain Vaikuṇṭha for many *kalpas* because they will not have the opportunity to take birth in such a *kali-yuga*, in which I bestow My mercy very quickly. It takes a long time to receive My mercy in the ages of *satya, tretā,* and *dvāpara*. However, if one chants My holy name (meaning remembers Me) one hundred thousand times daily, it gives Me great joy. I get captivated by one *lakh* names."

Then I asked. "When will a devotee be able to attain Your Goloka *dhāma*?" Śrī Bhagavān replied, "When a devotee fully realizes his particular relationship with Me (*sambandha jñāna)*; his mind becomes totally absorbed in that specific *rasa*. Then, he takes birth in that manifestation of My Goloka as is suitable for his desired *rasa*. The most

accessible and easy age to attain Me is *kali-yuga,* which even the demigods hanker for. You preach the glories of My holy name far and wide. This will constantly saturate you with nectarean bliss. Instruct everyone to chant one *lakh harināma* daily, because in this age of *kali*, this is of paramount importance. **This is the only way to attain the lotus feet of Bhagavān in this very lifetime**. One who chants less than one *lakh* daily will not reach Vaikuṇṭha. Instruct everyone to chant one *lakh harināma* daily. Do not worry whether the person you instruct pays any heed and does it or not. I will look out for him. Often, one tends to break the vow of chanting one *lakh* consistently due to an offence against a devotee. I take no guarantee of a *nāma-aparādhī*, he may take birth anywhere. In fact if someone commits a grave offense to My devotee, he has to suffer in a hell named Raurava. Therefore, it is your duty to instruct everyone to chant one *lakh harināma* while carefully avoiding offenses to the holy name. That is why I have sent you to deliver the living entities in this *kali-yuga*. The potency that has manifested from your daily chanting three *lakh* will influence their mind; it will redirect their attachment from worldly bondage towards devotional service unto Me. So instruct everyone to chant one *lakh harināma* daily."

One who considers this revelation of Śrī Bhagavān to me as imaginary or false will continue drowning in the ocean of distress. Therefore, controlling your mind, carefully contemplate on this nectarean discourse.

Requestor: One unknown traveler

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

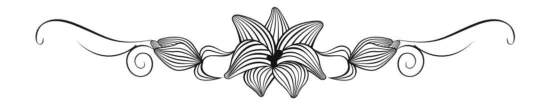
bahu janma kṛṣṇa bhaji 'prema nāhi haya
aparādha-punja tā'ra āchaye niścaya

"If despite engaging in devotional service for many lifetimes one does not develop love of God, then it is certain that such a person has committed many offenses."

aparādha śunya haya laya kṛṣṇa nāma
tabe jīva kṛṣṇa-prema labhe avirāma

"If a living entity chants the holy name of Kṛṣṇa without committing offenses, then he can obtain Kṛṣṇa *prema* without any obstacle."

Śrī Navadvīpa-dhāma Māhātmya (1.45-46)



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 2



February 06, 2009
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer my prostrated obeisances at the lotus feet of my most worshipable instructing spiritual master and the best among devotees Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and repeatedly pray that my devotion may grow!

The inestimable importance of chanting one *lakh harināma* daily

According to the scriptures, this material universe stretches from the lower planetary system *bhū-loka* to the middle planetary systems *bhuvar-loka* upto the upper planetary systems *svarga-loka*. Innumerable types of human beings take birth in these various planetary systems to taste the fruit of their past actions (*karma-bhoga*). Some of them are materialistic and some are aspiring spiritualists, and all are living lives full of distress, under the influence of *māyā*. Among them are many who neither believe in

God's existence, nor have any knowledge about Him. Amongst these also, many have been trapped in the worship of ghosts or demigods. The demigods themselves are fully dependent on Bhagavān; they are incapable of independently granting anyone anything. They can only give boons to their worshippers by requesting the all-powerful Paramātmā to fulfill them.

All the planetary systems up to the abode of *satya-loka* are under the influence of illusion and perish at the time of the *mahā-pralaya*. At that time, only the eternal abodes of Bhagavān, such as Vaikuṇṭha and Goloka, remain unaffected. Since the devotees of Bhagavān are under His shelter, they are not even harmed to the least. In contrast, everything in the billions of material universes is eventually destroyed; this is the spectacle orchestrated by Bhagavān's *māyā*.

Within these countless material universes, the number of individuals who are attracted to God is paltry. Just like there are countless particles of dust in this creation, similarly there are umpteen millions of living entities and among them, one rare soul turns toward Bhagavān. Among the thousands who turn toward Bhagavān, that a soul who is genuinely attracted towards Him is even rarer. Among the many who are attracted towards Bhagavān, one who hankers for Him is rarer still. Among the hundreds who hanker for Bhagavān, one who takes shelter of a saintly person is most rare. Among the many who take

shelter of a saintly person, one who turns toward the holy name is still most rare. And among those who turn toward the holy name, there is hardly that one who can fix his mind in the holy name. One who takes shelter of the holy name by fully absorbing his mind in it, sees the end of the countless distresses which he has been suffering since time immemorial. By becoming immortal, he is the only one who is able to receive the service of Bhagavān in His transcendental abode.

Among the aforementioned levels, how one can evolve to the topmost level and free himself from all miseries has been addressed by Bhagavān Śrī Gaurahari through just one instruction. He tells us, "Whoever chants one *lakh harināma* audibly everyday while attentively hearing it through the pathways of the ears will enter and stay forever in My eternal abode of Vaikuṇṭha, because I am non-different from My holy name. There is actually no difference in chanting the holy name and meeting Me." When one realizes the holy name *(nāma)* to be non-different from the Supreme Lord (*nāmī*) he automatically attains My eternal, transcendental abode and becomes a *paramahaṁsa.*

But this can't be achieved by those who chant less than one *lakh* a day; there is no concession in this regard. *Nāmābhāsa* itself will take the *sādhaka* to Vaikuṇṭha. If a *sādhaka* chants *suddha-nāma*, *aṣṭa-sāttvika vikāras* will manifest and divine love for Bhagavān will flood his heart.

The topmost service to Me is chanting My holy name lovingly; all other services are included within this. Such chanting destroys one's bad qualities and causes a river of good qualities to flow, thus rendering every conceivable type of service. This service is universally beneficial."

Therefore, we can conclude that one can very easily access the entire wealth of all the universes just by chanting the holy names.

Just consider how many must be chanting one *lakh harināma* a day in all the material universes? And how many are chanting three *lakh harināma* a day? It's despicable! If the number of devotees chanting three *lakh harināma* a day increases, the number of devotees chanting one *lakh* will also increase. Only one who chants three *lakh* can inspire others to chant one *lakh*. Śrī Gaurahari has asserted - first perfect your own conduct by chanting *harināma* in the prescribed way, and then encourage others to do so. Those who do not diligently chant the holy names themselves cannot convince others to chant either.

Nowadays, there are so many imposters, promoting principles that are contradictory to the bona fide religious scriptures, leading humanity toward a ditch. Such imposters are brain washing millions of innocent people, making them disciples, and plundering their wealth. Genocide is being committed for the sake of money. Abominable activities are being secretly performed. Such people will certainly end up in hell and are also

leading their unfortunate followers to suffer in hell. Be aware of such pretenders. This is the age of *kali*; where is truthfulness to be found? Quantity is easily found here, but not quality. People are doing business in the name of religion. Have these people guised as saints refrained from any disgraceful deed? This is the spectacle of *kali-yuga* - cheating spiritual masters and likewise cheating disciples.

So, accept a spiritual master very scrutinizingly. These days, many so-called spiritual masters say, "I am Bhagavān myself. There is no other Bhagavān; regard me alone as Bhagavān. You will receive great wealth and mystic perfections. Just offer some gifts or donations to me each month and all your desires will automatically be fulfilled." Such charlatans are demons in the guise of saintly persons. Genuine devotional service is not visible anywhere. Only those who take shelter of the holy name will be saved from these wicked persons. Bhagavān Himself protects those who chant one *lakh harināma* daily.

Besides them, even the television has destroyed all religious etiquette and principles from the root. Children are accruing bad impressions. As they grow up, they engage in fights and gang-wars; spreading lawlessness and chaos. So, just to keep the children away from television is considered as the greatest religious duty for all householders.

According to the scriptures, in the age of *kali*, the main religion is to attain Bhagavān which can only be done

by chanting the holy name; however, this religious principle is rapidly diminishing. This teaching is not available anywhere. The only teaching propagated is how one should earn money? Sense gratification has become the primary religion of *kali-yuga*. Due to this, the entire world is suffering from many different kinds of diseases, lack of physical strength, lack of compassion and mercy, plundering and looting. If you want to protect yourself from this contamination, chant sixty-four rounds of *harināma* daily. With sufficient practice, sixty-four rounds can be completed in just three hours. This will bring about a mood of surrender to Bhagavān, Who always protects and maintains the surrendered.

For such a great achievement, any *gṛhastha*, *brahmacārī, vānaprastha,* or *sannyāsī* can very easily spare three hours in a day; otherwise, he will be pulverized by Kali Mahārāja. You have an infallible weapon to save yourself from the age of *kali*; no one will be able to harm you at all. You can then pass your life in great happiness.

The gist of this letter is that any s*ādhaka* who is able to control his mind can attain Bhagavān. In Śrī Bhagavad gītā, Bhagavān Śrī Kṛṣṇa tells Arjuna: "Among all of the senses, know that I am the mind." One who has conquered the mind has become the controller of millions of universes. There is nothing left for him to conquer in this world. I have shown you how this mind can be conquered. Now embrace this technique and obtain the topmost bliss.

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 3



December 2, 2009
Chīṇḍa-kī-ḍhāṇī

It is very easy to obtain Bhagavān

Śrī Gurudeva is reassuring all the devotees that it is not difficult to attain Bhagavān. Bhagavān is very easily attainable in *kali-yuga.* In *satya-yuga*, one would get audience of Bhagavān after performing austerities for thousands of years. In *tretā-yuga*, on performing various types of sacrifices, Bhagavān would manifest in the sacrificial fire. In *dvāpara-yuga*, Bhagavān would manifest in the Deity when one worshipped Him with a pure heart. However, in *kali-yuga,* Bhagavān manifests in His holy name alone. Simply chant sixty-four rounds daily, using your tongue and listening attentively with the ears while sitting in any part of your house. By doing so, the form of the Lord can be perceived indirectly. There is no need to go anywhere else. This doesn't involve any expense. You can counter heat and cold by basic amenities (such as fans and blankets respectively) at home.

In Chandigarh, lives one devotee named Śrī Duggaljī. His spiritual master was designated as a guard with the railways. While incessantly chanting *harināma* he was immersed in so much bliss that he was not conscious of time. Seeing that the train was about to leave without him, Bhagavān replaced him and performed his duty on the train. This incident took place about 50 years ago. Similarly, within the last five hundred years, we see so many of our ācāryas in the disciplic succession, Śrī Rūpa and Sanātana, Śrī Mādhavendra Purī, Mīrā, Narasī Mehtā, Kabīra, and Haridāsajī who had audience of Bhagavān simply by chanting *harināma.* In *tretā-yuga*, Khaṭvāṅga Mahārāja had audience of Bhagavān in two *daṇḍas* (48 minutes).

How does one get audience of Bhagavān? Śrī Kṛṣṇa tells Arjuna:

kāma eṣa krodha eṣa
rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam

(Śrīmad Bhagavad gītā 3.37)

"Born out of the mode of passion, the desire to enjoy sense objects transforms into wrath. This desire is never satiated and is very sinful by nature. Know it to be the primary enemy of the *jīvas* in this world."

Kill this enemy of lust! That is to say subdue your desires and free yourself from the worldly attachments. When the mind is free from material attachments, it is very easy to attain Bhagavān. These shackles (attachments) act like a wall between Bhagavān and the living entity. When the temple of our heart is cleansed of all material desires, Bhagavān very promptly will sit on the throne of our heart.

Worldly attachment is like a strong shackle of *māyā* binding the feet of the living entities. No one is capable of freeing him except Śrī Nṛsiṁha Bhagavān because He has descended to protect the devotees in every manner. *Māyā* is His maidservant, so it is very easy for Him to send her away.

Every *sādhaka* must mentally sit at the lotus feet of Śrī Nṛsiṁha Bhagavān and chant some rounds aloud while hearing attentively. This is most essential. Not only does He remove all existing obstacles, but He even bestows pure devotional service by removing all imminent obstacles that may arise on the path of pure devotion. He descends only to protect His devotees. Before resting at night, upon rising in the morning, and at two other times during the day (as per convenience), one must glorify Śrī Nṛsiṁhadeva. Doing so will completely change your life.

The glorification of Śrī Nṛsiṁhadeva

namas te nara-siṁhāya
prahlādāhlāda-dāyine

hiraṇyakaśipor vakṣaḥ
śilā-ṭaṅka-nakhālaye

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone."

ito nṛsiṁhaḥ! parato nṛsiṁho!
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

"Lord Nṛsiṁhadeva is here, and He is also there. Wherever I go I see Lord Nṛsiṁhadeva. He is outside and inside my heart. Therefore, I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead."

vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye saṁvit
taṁ nṛsiṁham ahaṁ bhaje

"We offer obeisances unto Nṛsiṁhadeva, Who is always assisted by Sarasvatī, the goddess of learning, and is always embracing the goddess of fortune. The Lord is always complete in knowledge within Himself."

śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga

"All glories to Nṛsiṁhadeva! All glories to Nṛsiṁhadeva, who is the Lord of Prahlāda Mahārāja and who is always, like a honeybee, engaged in beholding the lotus-like face of the goddess of fortune."

Similarly, it is also essential to mentally sit at the lotus feet of Śrī Haridāsajī, Śrī Gaṇeśajī, Śrī Mahādevajī (Lord Śiva), Śrī Hanumānji and Śrīla Gurudeva and chant some rounds of *harināma.* They are dedicated to the holy name. The form of Bhagavān will automatically manifest in your heart when you attentively hear *harināma*. The scriptures give the following example:

sumariye nāma rūpa bina dekhe,
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name of Lord Kṛṣṇa without meditating on His form, great affection for Him will develop in his heart, because the holy name is non-different from the form, qualities, and pastimes of Bhagavān."

Sitting mentally at the lotus feet of any *nāma-niṣṭha*, while chanting *harināma* silently pray, "Let my mind be fully absorbed in *harināma.*" Śrī Hanumānjī is the remover of material obstacles. The hindrances that come while chanting *harināma* can be removed only by Śrī Nṛsiṁhadeva, because *māyā* is a maidservant of His lotus feet.

In *kali-yuga*, Bhagavān incarnates as His holy name on earth. That *sādhaka* who chants the holy name while

hearing it carefully with the ears will obtain wealth, religiosity, sense gratification, liberation, as well as the fifth and foremost goal of human life - love for Lord Śrī Kṛṣṇa. Nāma-Bhagavān will grant the *sādhaka* whatever he desires, because the holy name of Bhagavān is a wish-fulfilling desire tree. He is like a beautiful touchstone; however, the holy name must be chanted incessantly and devoid of offenses to any devotee.

If all the eleven senses are engaged in the service of Bhagavān, He will surely give His audience in this very lifetime. So the question may arise: "The genitals are one of the eleven senses. How can they be deployed in the service of Bhagavān?" This is possible by practice of celibacy and dancing in *kīrtana*.

Serving this is more than serving the other ten senses. Even the sense organ of tongue is engaged in service by providing food that is simple and light on the stomach. When one eats less, the mind is less agitated and the body also remains healthy. This body is the gateway to liberation; when it is diseased, a *sādhaka* is not able to absorb his mind and advance on the path of devotion. The stomach is in direct correlation to the sense of taste; that is why our ācāryas in the disciplic succession wouldn't eat at night and wake up between 2:00 - 3:00 am to chant *harināma,* and then do *sandhyā-vandana* around 7:00 -8:00 am after bathing. *Sādhakas* must spend their lives following in their footsteps.

When one engages in devotional service in the above-mentioned manner, the eight ecstatic symptoms certainly start manifesting. As this happens, the *sādhaka* begins to weep incessantly; this is when Gurudeva and Bhagavān reveal and establish *sambandha jñāna* in his heart. *Sambandha jñāna* may be that of a servant, friend, brother, mother, father, disciple, or *mañjarī*, etc. Any *sādhaka* can experience this for himself by practicing in the above-mentioned manner. Supplementary evidence is unnecessary in case of firsthand experience.

Now please note carefully. *Darśana* of Deities in the temple is not a function of these material eyes. Material vision can only grant audience of inert matter. Divinity can be seen only by vision suffused with spiritual emotions of the heart. When you pray silently and sincerely, you can perceive Bhagavān responding to you as He takes note of you. When devotees dance before Bhagavān, it is apparent in most cases that only the body moves; the heart doesn't dance in joy. Therefore, they do not exhibit horripilation and shedding of tears. Service to Bhagavān that is not genuinely rendered from the heart is merely a pretense. When one serves with spontaneous loving affection, the *sādhaka* begins to experience horripilation every moment.

When a *sādhaka* consistently begins to chant sixty-four rounds a day, his service becomes suffused with transcendental mellows. He begins experiencing ecstatic symptoms such as weeping softly and horripilation. When

his ecstatic mood intensifies further, he uncontrollably bursts into streams of tears. He is so immersed in ecstasy that he becomes oblivious to anyone's opinion of him; whether they address him as a devotee or a non-devotee. He now feels a deep connection with Bhagavān and weeps irrepressibly as he finds the whole world sometimes gloomy and sometimes brimming with happiness. He is like a drunkard, as if intoxicated by wine. Such intoxication is transcendental, imperceptible and inexpressible.

When the devotee cries, Bhagavān also cries. The devotee asks Bhagavān why He cries. Bhagavān replies, "I weep because you make Me weep. You are intimately connected to Me; when you dance, I dance, and when you are silent, I am silent. I am obliged to act as you instruct; I am subjugated (by your love)."

My spiritual master guarantees that if a practicing devotee takes *darśana* of Bhagavān in the said manner for ten days, he will surely weep. The sole condition is that no offense is committed to any devotee by him. The *sādhaka* tells Bhagavān, "O Prāṇa-nātha, please protect me from false ego, pride and insolence; otherwise, I will be separated from Your lotus feet. I will fall down if I gain prestige." Bhagavān replies to the devotee's plea in the following way.

If one realizes, by the mercy of Bhagavān, that prestige is poisonous, he will cry openly in front of everyone just like Śrī Gaurahari wept bitterly. Śrī Gaurahari's weeping caused

birds, and even dangerous, wild animals, to become docile and friendly. Crying is contagious; it spreads to those in proximity bringing tears to their eyes. One, who considers such weeping of a bona fide devotee to be just a show, becomes a staunch enemy of Bhagavān. His character no longer remains hidden from anyone. Some disease afflicts him and his *harināma* becomes distasteful. He is drawn to the path of impersonal knowledge or fruitive action (*jñāna-mārga* or *karma-mārga*). The home of such an offender becomes an abode of quarrel, and his father, mother, brother, sister, and other close relatives become inimical towards him. Thus he spends his entire life in misery and lamentation, and he finds no peace anywhere. Such cases are visible these days.

indra kuliśa mama śūla bisālā,
kāla-daṇḍa hari-cakra karālā
inase jo mārā nahi marahi,
sādhu droha pāvaka so jarahi
jo bhakta kara aparādha karahi,
rāma rosa pāvaka so jarahi

"One may be able to avoid death from the Vajra weapon of Indra (*indra-kuliśa*), from my mighty trident (*śula*) which is the scepter of death held in the hand of the all-devouring time factor (*kāla-daṇḍa*), and from the disc of Lord Hari (*hari-cakra*), but one shall surely be killed by the fire of offense to a saintly person. One who commits an offense to a devotee shall be burnt to ashes by the anger of Lord Rāma."

These are the words of Lord Śiva. *Pāvaka* is such an intense fire that it can even liquify iron. An offender to a devotee does not die immediately; rather, he remains in a state of anxiety and restlessness for the rest of his life. This is why it is said that a rare soul among billions attains Bhagavān. This path is full of thorns and difficult to cross over. Therefore, one should avoid committing offenses to the devotees; there is no greater offense than this. Bhagavān does not tolerate even the slightest offense to a devotee. No matter how advanced a devotee might be, he cannot escape the adverse effects of such an offense. Durvāsājī was the topmost devotee of Lord Śaṅkara; he was not just an ordinary sage. Even then, as a result of offending Ambarīṣa Mahārāja, he had to experience so much distress. When Durvāsājī went to Bhagavān to seek protection, Bhagavān told him, "My heart has been captured by Ambarīṣa; it is not with Me. Forgiveness comes from the heart. So, go to Ambarīṣa, and grasping his feet beg for forgiveness. Only then will My Sudarśana *cakra* stop chasing you. There is no other way to save yourself. I have reluctantly suggested this way out to you, just because you are Lord Śiva's brother." When Durvāsājī asked Ambarīṣa for forgiveness, the Sudarśana *cakra* stopped chasing him. Therefore always protect yourself from offenses to a devotee. Śrī Bhagavān says, "Even if My own hand commits an offense to a devotee, I shall cut it off. What more can one say?"

My spiritual master cautions all devotees that this auspicious opportunity may not come again. Firstly,

you have received birth in *kali-yuga*, wherein attaining Bhagavān is easy and accessible. Then, some have taken birth in the land of India (Bhārata-varṣa), where Bhagavān incarnated, and where one becomes free from sins by bathing in the Gaṅgā, Yamunā, Rādhā-kuṇḍa, or Śyāma-kuṇḍa. Then again, some are born in the home of a devotee, and some have taken shelter of a bona fide spiritual master who has connected them to the disciplic succession of Śrī Gaurahari. And furthermore, some have received the association of pure devotees. So this is no ordinary opportunity. Still, so many are wasting their time and will eventually end up with the unnerving, torments of hell. What a great misfortune!

Many devotees say that their spiritual master has not instructed them to chant sixty-four rounds a day. This is because the spiritual master knows, "My disciple will not be able to chant one *lakh*. So if I tell him to do so and he does not follow my order, he will incur the offense of disobeying the spiritual master; he will become a grave offender." Consequently, in the beginning the spiritual master tells a disciple to chant sixteen rounds a day.

Bhagavān Śrī Caitanya Mahāprabhu, who is Bhagavān Śrī Kṛṣṇa Himself, appeared in this world 530 years ago (In 1486 AD). His most important order to all was to chant sixty-four rounds daily. He did not permit even one round lesser than this prescribed quota. By daily chanting sixty-four rounds, one will not commit the offense to the holy

name, which is chanting inattentively due to wanderings of the mind.

The word *śravaṇa* means to hear through the ears. If on a given day you are unable to chant sixty-four rounds, you can make up for that over the next 5-7 days. The overall avowed quota should never be compromised. All the spiritual masters, past and present, have taken shelter of *harināma* and solely depended on it. My spiritual master, the most worshipable Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja, Śrīla A.C. Bhaktivedānta Svāmī Prabhupādajī - the founder *ācārya* of ISKCON, Śrīla Bhaktisiddhānta Sarasvatī Prabhupādajī, Śrīla Gaura-kiśora dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha dāsa Bābājī Mahārāja, and Nāmācārya Śrīla Haridāsa Ṭhākura took exclusive shelter of *śrī harināma.* All of the spiritual masters of Sikhism also took shelter of the holy name, and the Muslims chant the names of Allah on beads. The holy name of Bhagavān is the essence of all religion; without it, religion has no substance whatsoever.

Śrī Caitanya Gauḍīya Maṭha published the book Śrī Harināma-Cintāmaṇi, which was written by Śrīla Sac-cit-ānanda Bhaktivinoda Ṭhākura. On page 176 of that book, it is written that a *sādhaka* should not worry about increasing the number of rounds chanted, and should focus on chanting the transcendental syllables clearly. This instruction is quite appropriate; but please carefully consider for whom it is applicable. It is meant

for neophytes, who have recently been initiated into the disciplic succession. They are told to chant sixteen rounds in the beginning so that they don't find chanting burdensome. Gradually as they get used to it, they will automatically begin to chant the holy name more purely and rapidly.

As I have been chanting *harināma* since 1952, which is almost fifty-nine years now, this has been my personal experience. Now I am able to chant sixty-four rounds of pure *harināma* in just three hours. Śrī Jauharajī, Śrī Rameśajī of Mathurā, Śrī Saparājī, and Hariharajī bore witness to this as I once chanted before them and completed 64 rounds within 3 hours. For some it may even take four hours, but I am sure out of a twenty-four hour day, anyone can spare three hours for chanting.

As one chants more and more, *śuddha nāma* (pure holy name) will begin to manifest intermittently. According to the scriptures, one may chant *harināma* in any way he is able to - purely or impurely; with or without proper pronunciation; there is no loss. Bhagavān considers the mood and intent of the *sādhaka*. It is written in Śrīmad-Bhāgavatam (6.2.14)

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures."

Just as fire burns wood, the holy name of Bhagavān burns heaps and heaps of sins to ashes, whether it is chanted consciously or not. It is written in the Agni Pur*āṇ*a that those who chant the Hare Kṛṣṇa *mantra*, ***hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare hare rāma, hare rāma, rāma rāma, hare hare*** even disrespectfully, make their life successful. There should be no room for doubt in this.

In the begining, a *sādhaka* may take eight to ten hours to complete sixty-four rounds. Soon he finds it troublesome and gives up chanting altogether. There is no need to get bewildered by this.

Lord Śiva has said:

bhāva kubhāva anakha ālasahu
nāma japat maṅgala diśi dāsahu

"Uttering the holy name with good or evil intentions, in an angry mood, or even while yawning spreads auspiciousness in all the ten directions."

In Śrī Harināma Cintāmaṇi, Nāmācārya Śrī Haridāsa Ṭhākura has suggested a way to avoid offenses to the holy name -

aviśrānta nāme nāma-aparādha yāya
tāhe aparādha kabhu sthāna nāhi pāya

"Only by continuous chanting of the Hare Kṛṣṇa *mahā-mantra* can the ten offenses against the name be obliterated. Constant chanting does not even give the chanter an opportunity to implicate himself in offenses anymore."

If a practicing devotee reduces his chanting of *harināma,* he will not be able to experience the eight transcendental ecstasies. Until he experiences weeping and horripilation while chanting, he cannot realize the different aspects of his relationship with Bhagavān. The scriptures even go to the extent of proclaiming that even if one does not chant the name Rāma or Kṛṣṇa fully, simply uttering the syllables *rā* or *kṛ*, his chanting is considered complete. Bhagavān only sees the mood; not particularly the purity or impurity. Lord Śiva says:

sumariye nāma rūpa bina dekhe
āvata hṛdaya sneha biseṣe

"Even if one chants the holy name without meditating on Lord's form, one shall develop great affection in one's heart for Bhagavān."

As one continues chanting, eventually the form of the Divine Couple will automatically manifest in the chanter's heart. But remember - it is very important to attentively hear the holy name with the ears. This will easily control the restless mind. The holy name needs some support; so if while carefully hearing the name one is able to meditate on some pastime of Bhagavān, the benefit will be immediately perceivable.

Please pay attention. Śrī Rāma-carit-mānasa manifested from the mind of Lord Śiva. Later, Vālmīki and Tulasī dāsa translated it into a simpler language; so it is originally a contribution of Lord Śiva. Lord Śiva, along with Pārvatī, chants Rāma-*nāma* day and night. The one who has developed taste for chanting the holy name should be considered well read in all the scriptures. Then, there is nothing left to be achieved for such a devotee. The devotee Dhruva and the best of all devotees Prahlāda attained Bhagavān merely by chanting the holy name alone. Whoever has attained Bhagavān has done so only as a result of the mercy of the holy name. Bhagavān Śrī Kṛṣṇa told Arjuna, "You should chant the holy name," and this was reason that the sound 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa' would vibrate from every pore of Arjuna's body.

My Gurudeva is giving us limitless illustrations to make us understand, but the unfortunate people still refuse to take to this path.

Śrī Dhanvantari tells us:

acyutānanta govinda nāmoccāraṇa bheṣajāt
naśyati sakalā rogāḥ satyaṁ satyaṁ vadāmyahaṁ

"The medicine of the utterance of the holy names Acyuta, Ananta, and Govinda cures all diseases. I repeatedly speak this truth."

Harināma is the eternal medicine that eliminates all diseases – internal and external. Therefore, O people of the world, please chant *harināma*!

The founder-*ācārya* of ISKCON, Śrīla A.C. Bhaktivedānta Svāmī Prabhupādajī, performed the vow of *puraś-caraṇa* to chant one billion *harināma* in Śrī Rādhā Dāmodara temple and told all his disciples to try and chant sixty-four rounds daily. Today many Western devotees chant one *lakh* everyday and those in their proximity benefit by hearing them.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda had vowed to perform the *puraś-caraṇa* of one billion holy names. He said that engaging ONE living entity in the service of Bhagavān is far greater charity than establishing one billion hospitals. One may repeatedly visit the hospital for some illness or the other, but if one goes to the abode of Bhagavān, his diseases are permanently removed and he becomes immortal.

The only greatest impediment in attaining Bhagavān is offense to devotees. Ceaseless chanting destroys these offences too. If one secretly honours the foot-dust, the water that washed the feet, or food remnants of that devotee who he has offended, Bhagavān forgives that offense to His devotee. An offense against a devotee is so subtle that one may not even realize when it takes place. Hearing criticism of a saint or devotee implicates the hearer in an offense. If offense is committed to a saintly person located far away, that offense could be forgiven if one mentally visits that saintly person and begs forgiveness. This is the very reason why it is said that only a very rare soul is able to cross this distressful ocean of material existence; all others become entrapped en route.

koī tana duḥkhī koī mana duḥkhī
koi dhana bina bhayo udāsa
thoḍe-thoḍe saba duḥkhī
nānaka sukhī rāma kā dāsa

"Some people are distressed due to physical ailments; some experience mental distress; and some are distressed due to lack of money. Everyone is always distressed to some extent. Nānaka says that only the servants of Lord Rāma are happy."

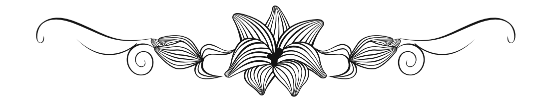
nāma khumārī nānakā, chaḍhī rahe dina-rāta

"Śrī Guru Nānakadeva says that once someone experiences the intoxication of the holy name, he remains intoxicated incessantly"

Just consider how many practicing devotees actually aim to attain the lotus feet of Bhagavān. Most *sādhakas* chant the holy name just to resolve their household problems. Such *sādhakas* have less taste for the holy name because they prioritize worldly matters over Bhagavān.

This book has been named '**Attaining God in This Very Life**' to instigate us to introspect – Do we really desire to be with Bhagavān? Bhagavān Himself comes to meet anyone who truly yearns for Him. Such a devotee does not even have to search for Him. There are many examples of this, even today. In Chandigarh, a devotee named Śrī Dīnānātha Duggal aged seventy-six years was the principal of a school. He taught Kuṅvara-Kanhaiyā in that school till the fifth grade. I have personally seen the notebooks in which Bhagavān has written just like how a child would write with His own small hands the Devanāgarī letters - *ka, kha, ga,* and numbers 1, 2, and 3. Bhagavān has drawn lines in those notebooks, and has written His name in green ink as 'Kanhaiyā'. Śrī Duggalajī's room is brimming with pictures of Bhagavān, and even at this age he is fully absorbed in serving his Kanhaiyā. All those who meet him are astonished to hear the pastimes of Kuṅvara-Kanhaiyā.

Even today Bhagavān is not far from us, but we do not have the qualification to see Him. The shortcoming is in us, not in Him.



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 4



April 27, 2009
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest and the servant of the Lord's servants, offer respectful obeisances at the lotus feet of the exalted devotees and Śrī Bhakti-sarvasva Niṣkincana Mahārāja and repeatedly pray with folded hands that I may progressively attain the causeless state of love of God.

Who does Bhagavān give *darśana* to?

In this *kali-yuga*, Bhagavān gives *darśana* (audience) to that person who –

1. Chants one *lakh* of *harināma* daily with love and affection.

2. Rises by 2:00-3:00 am (before *brahma-muhūrta*), and reverentially and affectionately, chants *harināma* and attentively hears through his ears.

3. Eats very little at night to be able to rise by 2:00-3:00 am to chant *harināma*.

4. Spends life immersed in the practice of chanting *harināma,* and carefully avoids useless mundane talks, worldly discussions, television, newspapers and other media, and unnecessary interaction between man and woman.

5. Observes complete celibacy and engages all the ten senses in the practice of devotional service.

6. Lives by the teachings of the devotees who lived during the fifteenth century and obtained the audience of Bhagavān by this practice.

7. Establishes loving relationships with devotees and Bhagavān.

8. Sees the holy name as non-different from Bhagavān. This is the only way one can relish *harināma* in his heart.

9. Blissfully absorbs his mind in the holy name of Bhagavān. Only such a person's devotional practice bears fruit.

10. Regards every activity as an offering of service to Bhagavān. Only such a person can perfectly concentrate his mind on *harināma*.

11. Safeguards himself from committing offenses to devotees and engages in activities benefitting all living entities. Only such a person can obtain the ultimate goal of human life, love for Bhagavān Śrī Kṛṣṇa.

12. Prioritizes the practice of chanting *harināma*. Such a devotee gets the audience of the Lord or the fruit of his practice.

13. Exercises control over eating, sleeping and recreation. Only such a person can obtain loving devotion and become a beloved of Bhagavān.

14. Despises name, fame, adoration, and prestige, and remains situated in a humble mood as mentioned in the verse *tṛṇād api sunīcena*. Only such a person can love *harināma.*

15. Tolerates the bitter words of others. Only such a person can conquer the three worlds.

16. Mentally offers obeisances to devotees who are junior to him; and prostrates himself in front of his seniors; and looks upon everyone with respect. Only such a person can advance on the path of devotion.

17. Engages in the service of Bhagavān and His devotees

with body, mind, and words. Only such a person is capable of progressing in devotion

18. Regards the Deity of Bhagavān to be directly Bhagavān Himself. With a heart full of spiritual emotions, he converses and takes *darśana* of the Deity. Only such a person can hear Bhagavān speak from within.

19. Does not see any faults in others and condemns the act of fault-finding. Only such a person develops taste in *harināma*.

20. Chants *harināma* while remembering Nimāi and Nitāi. Only such a person can control the mind.

21. Chants *harināma* while mentally sitting at the lotus feet of Bhagavān Śrī Nṛsiṁha. Only such a person will be able to overcome obstacles on the path of devotion.

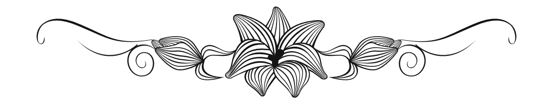
22. Lives his life as per the nectarean instructions of Śrī Gurudeva. Only such a person will be able to reach the lotus feet of Bhagavān, and be freed from the terrible miseries of repeated birth and death.

Try to practice these teachings. Direct experience needs no other evidence. In reality, attachment to the material world is the only thing preventing us from meeting Bhagavān. If

that attachment is redirected to a bona fide saintly person, all distress will be over.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Gaurahari declares that *kali-yuga* will not be able to come near any *sādhaka* who chants one *lakh harināma* daily. He says that if *kali-yuga* approaches such a *sādhaka*, He will break *kali-yuga's* fangs.





Letter 5

December 01, 2009
Chīṇḍa-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest and servant of the Lord's servants, offer prostrated obeisances at the lotus feet of the respected, most excellent devotee and my instructing spiritual master, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray with folded hands that I may progressively improve my devotional status.

The significance of weekly gathering and chanting *harināma* together

Congregational chanting is ordained such that any one devotee from the group chants *harināma* aloud while others carefully listen with their ears because it is vital to hear the holy name. It keeps entering the heart and accrues there. This means one must install *nāma prabhu*, on the lotus of one's heart, because the heart is the seat of Bhagavān. The holy name is both the means of practice (*sādhana*) and the goal (*sādhya* or Bhagavān). Uttering the holy name aloud while attentively hearing it comprises *sādhana* in itself.

On doing this for some time, one receives the audience of Bhagavān in the heart. Now the mind has every reason to remain fixed. When it has found Bhagavān, where else can it wander?

By chanting and hearing *harināma* together, the effulgent auras of the devotees will merge with each other and the environment around will get increasingly purified. Thus, the external environment will not affect the devotees. Śrī Caitanya Mahāprabhu would hear *harināma* behind closed doors at Śrīvāsa's home. This is clearly an instance of congregational chanting. In this way everyone's vibrations clash with each other. It is a well-known fact that when one person yawns, those nearby also begin to yawn. Similarly, when one devotee feels transcendental transformations (*sāttvika-vikāra*) and weeps, others nearby also begin to shed streams of tears. This is a contagious disease. Even if tears do not manifest, at that time, one's mind will certainly become steady. One's itch will surely make the other in close proximity feel itchy. So contagiousness applies to all situations - favorable or unfavorable.

If devotees gather once a week to chant *harināma* together for a year, then all those who participate will certainly awaken transcendental emotions and experience tears of ecstasy. My spiritual master has guaranteed this! That is why Śrī Caitanya Mahāprabhu would gather all devotees and make them chant *harināma* aloud. He would make everyone chant loudly in the temple of Bhagavān

Jagannātha and Gambhīrā (where He resided day and night).

Chanting congregationally very quickly makes one attain the lotus feet of Lord Hari. Kali Mahārāja is rendered powerless wherever such *harināma* is chanted, as such chanting of *harināma* is the emblem of surrender to Bhagavān. Wherever surrender to Him takes place, even *māyā* assists the devotees by making favorable arrangements and happily orchestrating such congregational chanting. All the distress is eliminated at the root in such places and an auspicious environment manifests. Bhagavān cannot be attained so quickly by any other devotional practices. The spiritual masters in our disciplic succession are shining examples of this. Subjugated by the love of the chanter of the holy name, Bhagavān is obliged to hear the sweet and sour talks of His devotees. He also keeps having sweet exchanges with His devotees.

Bhagavān told Mādhavendra Purī, "I am feeling hot; bring sandalwood and apply it on My body." And He told Sanātana Gosvāmī, "I do not like *roṭī* (indian wheat bread) without salt. Please add some salt at least. I am hungry. I am dying of hunger!" Sanātana Gosvāmī replied, "O Prabhu, today You are asking for salt; tomorrow You may demand vegetables; and later You may ask for sweets. I don't think I can get along with You. You can go wherever You find all these comforts. Just let me perform devotional service; please do not become an obstacle in my *bhajana*."

This is the great impact of *harināma*. Bhagavān is helplessly drawn by the power of *harināma;* He cannot help but get attracted.

It is vital to hear *harināma.* Even mundane, worldly activities are unsuccessful if one does not hear properly, then what to speak of spiritual endeavours? The activities of not only this world, but all the three worlds are performed only through hearing. Without attentive hearing, all efforts will go down the drain. The scriptures advise us to attentively hear spiritual discourses and the holy name in association of devotees. Indeed, among all senses, ears are the most important. They have entrapped us in the web of *māyā*, and they alone can release us from this web and immerse us in an ocean of bliss. You will have to comprehend this through some examples. Great sages such as Śaunaka heard *hari-kathā* from Sūta Gosvāmī. Devarṣi Nārada heard *bhāgvata-kathā* from Sanaka and other sages. Parīkṣit Mahārāja heard *bhāgavat-kathā* from Śrī Śukadeva Gosvāmījī. Śrī Vidurajī heard *bhāgavat-kathā* from Maitreyajī. Garuḍaji hears *Rāma-kathā* from Kākbhuśunḍijī. I could go on and on; but there are countless examples where deliverance was achieved by the process of hearing *hari-kathā* only. In essence, hearing is the topmost process. Seeing is not as effective as hearing. Words heard through the ears directly enter the heart.

In one way, such weekly gatherings of devotees which are mainly organized for chanting imply austerity and

sacrifice. This chanting of *harināma* should be done together in a congregation. Any devotee who participates in such programs will be 100% benefitted.

Any gathering, be it material or spiritual, should be organized within practical limits. Otherwise one day or the other it will be discontinued. When any activity is stretched beyond one's limits, it doesn't last long.

Therefore, I request those devotees who are organizing such programs to consider keeping a minimum required quantity of *prasādam*. If you have resolved to arrange for sumptuous *prasādam,* then these programs will not last very long. There could be many reasons why one may hesitate to host programs at such a scale. Some may have a toddler or a sick family member at home, while some may lack religious faith. Some may have shortage of funds. Someone may be a student, how can he afford to serve sumptuous *prasādam*? Someone may be incapable. Definitely arranging for such *prasādam* will cost a minimum of 500 rupees and then the household women will remain fully engaged in preparing *prasādam* only. They will not be able to chant *harināma* and it would be an offense to deprive them of such an opportunity and thereby make them unhappy. Also if this system continues on, then honouring *prasādam* will become the prime goal and chanting of the holy name will become secondary. That is why, such programs should be arranged in such a manner that no one is subject to difficulty or distress. If

such a gathering takes place on *ekādaśī*, a small quantity of fruits and milk can be served after noon only; there is no question of eating to the heart's content on that day. But *ekādaśī* does not always fall on a non-working day; therefore, Sunday is best for this gathering because most people are off from work and everything can be peacefully organized. So it will take place four times a month. *Prasādam* must be distributed during these gatherings, but it should be in small quantity, as much as can be placed on the palm – like sugar candy, banana, etc. **Even a tiny amount of *prasādam* has the same potency as a sumptuous meal, however, it should be first offered to Bhagavān**. The mind will then get purified by honouring such *prasādam*.

Only hearing *harināma* through the ears makes the mind steady; in the absence of such hearing, the mind wanders. It is the wandering of the mind that entraps one in the material world and only hearing through the ears helps one attain Bhagavān. Through hearing alone one feels happiness or distress. Hearing abuses through the ears instigates quarrels and violence, and hearing *harināma* through the ears causes love of God to arise. Mother Pārvatī passed her life in great bliss by hearing the pastimes of Lord Śrī Rāma from Lord Śaṅkara.

So the crux of the matter is in the act of hearing. One who deeply realizes this releases himself from the clutches of *māyā*. The utterance of *harināma* with one's tongue

and the act of hearing it with his ears causes friction by which the fire of separation is ignited. Anyone can try this out for himself, but this astonishing experience will not happen in just one or two days. It will begin to manifest after practicing consistently for one or two months. Such a simple, straightforward solution to attain perfection has been suggested; but the unfortunate person is so absorbed in this world of misery. He doesn't care for it. This is the irony.

Harināma is both the means of practice and the goal. Now carefully try to understand deeply, how this is possible.

How is *harināma* the means of practice? *Harināma* is chanted aloud using the tongue. This is the practice. Who does the tongue call out to? To the one who can fulfil our desires. Who is that? That is our most worshipable Lord - *harināma*. Now how does *harināma* become the goal of our devotional practice? By hearing it through the ears. Whom do we hear from? From the one who can fulfil our desires. From this it is very clear that as long as one chants *harināma* with his tongue, contact will be maintained with the worshipable Deity- *harināma*. Then material or mundane contact will continue to diminish. At any given moment, our consciousness can either be absorbed in material or spiritual topics.

So it has been proven that by hearing the holy name, one cannot be separated from the worshipable Deity, *harināma*

even for a moment. Then, how can any material association continue to exist? This is the stage of perfection of *āsana.* This is followed by the mercy of *harināma,* then comes *dhyāna* (meditation) on the worshipable Deity *harināma.* This is followed by *samādhi,* or trance, which is the fourth stage of *harināma.* When one attains the state of *samādhi*, the mind automatically becomes steady, and all the material senses become inactive. Thus, it has been proven that chanting of the holy name is both the means of practice and the goal. This is the emblem of true practice and renunciation.

Your well-wisher: **Aniruddha Dāsa**

śrī -caitanya-avatāre baḍa vilakṣaṇa
aparādha-sattve jīva labhe prema-dhana

"The most astonishing fact in regard to the incarnation of Śrī Caitanya Mahāprabhu is that through Him a *jīva* can attain the treasure of *prema* even in the presence of offenses."

nitāi caitanya bali' jei jīva ḍāke
suvimala kṛṣṇa-prema anveṣaye tā'ke

"The completely pure *kṛṣṇa-prema* searches for a *jīva* who calls out 'O Nitāī, O Caitanya!'"

(Śrī Navadvīpa-dhāma-māhātmya)

An extremely important discussion

Remembrance of Bhagavān gives an insight into the teachings of the scriptures. Demons considered Bhagavān their enemy and thus were always engrossed in thoughts of Him. For example, Pūtanā first thought about Kānhā with an intention of killing Him: "I will smear my breasts with *halāhala* poison and after drinking my breast milk, He will surely die." When Śūrpaṇakhā saw Bhagavān Śrī Rāma, she thought, "Rāma is so charming; it would be so nice if I could marry Him." In this way she thought about Bhagavān Rāma, which led to the deliverance of the entire dynasty of Rāvaṇa. Śabarī, an aborigine woman, would always think, "Someday Bhagavān will come to my *kuṭīra*." And it did happen. Bhagavān Śrī Rama indeed went to her *kuṭīra*. Later, when Lord Rāma was about to depart, she surrendered her life at His lotus feet. When Draupadī remembered, meditated and called out to Bhagavān Govinda, He protected her chastity in a crowded assembly. When Grandsire Bhīṣma took a vow to kill Arjuna the next day, the Pāṇḍavas meditated on Śrī Kṛṣṇa. As a result, Grandsire Bhīṣma could not cause Arjuna any harm at all.

Innumerable such scriptural examples make us aware that the best means of protecting ourselves from *māyā* is to remember Bhagavān. Bhagavān only sees the sentiments in one's heart. Nevertheless, one should remember Him with whatever sentiment he has as Bhagavān is so merciful

that no matter what, He will accept him and make him His own. Although Śiśupāla had abused Bhagavān one hundred times, Bhagavān bestowed liberation upon him as he had remembered Him one hundred times with complete absorption. And He awarded Pūtanā a motherly position in the spiritual world after liberating her from this world.

Therefore, it can be concluded that the best means to attain Bhagavān is to remember Him. By such remembrance, material activities gradually diminish and remembering Him becomes the prime occupation. By chanting the holy name of Bhagavān, one can remember Him the most. One should incessantly hear the holy name; thus, there will be constant remembrance of Bhagavān without any hindrance. There is no simpler means of attaining Bhagavān than this. His remembrance is the only and the topmost means. Therefore, it is repeatedly stressed to always hear *harināma* through the ears. By doing so, you will set yourself free from *māyā's* cage and be saved from the terrible distress of birth and death. This is cent percent guaranteed.

This is the very essence of all the scriptures and religious discourses. In *kali-yuga*, there is no other means of attaining Bhagavān. That is why one should let these teachings make a deep impression in his consciousness and by adopting them; he should make his rare human form of life successful. If you miss this opportunity or simply squander it, this will be a terrible loss. Therefore, with firm

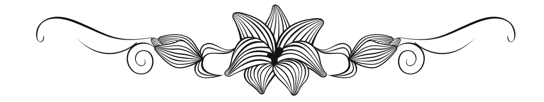
resolve and staunch faith, engage in chanting *harināma* aloud while hearing it through the ears. Whatever your particular mood may be, it will only bring auspiciousness.

bhāva-kubhāva anakha ālasahū
nāma japata maṅgala disi dāsahū

Whether one chants the holy name with faith, without faith, with anger, or lazily, all the ten directions become auspicious.

By the mercy of my initiating spiritual master, my instructing spiritual masters, and the Vaiṣṇavas, I am able to chant almost 10 million *harināma* every month. Excluding me, my family altogether chants three hundred thousand names of *harināma* daily. Altogether my family chants a total of six *lakh*s of *harināma* every day, and in this way eighteen million *harināma* is being chanted each month. All families should accept this vow of chanting *harināma.* This is the topmost process. This is my request to you all.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 6



The glories of *Śrī Harināma*

Reward of specific quantity of holy name chanted in *japa* –

(One Crore = Ten Million)

One crore	Drives away lethargy
Two crores	Keeps diseases away
Three crores	Mind remains absorbed
Four crores	Awakens a mood of separation in the heart
Five crores	Results in transcendental agitation and restlessness of the mind
Six crores	Drives away the tendency to sleep
Seven crores	Awards topmost bliss
Eight crores	Bad qualities fade away
Nine crores	Virtuous qualities manifest
Ten crores	Ecstatic feelings arise in the heart
Eleven crores	Establishes a transcendental relationship with Bhagavān
Twelve crores	Love of God manifests in the heart

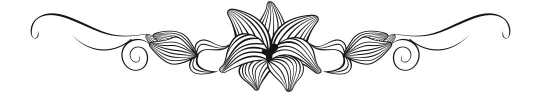
Thirteen crores	Awards *darśana* of Bhagavān
Fourteen crores	Ceases repetition of birth and death
Fifteen crores	Takes one to Goloka Vṛndāvana
Sixteen crores	Awards eternal service to the Divine Couple
Seventeen crores	Makes one eternal

Please note:

1. To attain these results, one will have to chant while being free from offences to the holy name.

2. While chanting, he will have to give up the desire of any honour and prestige.

3. He will have to remember Bhagavān while chanting the holy name.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 7



January 10, 2009
Chīṇḍ-kī-ḍhāṇī

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, offer prostrated obeisances at the lotus feet of my most worshipable spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja and pray with folded hands that I may grow in my devotion!

Why does the mind not become steady?

Śrīla Gurudeva is bestowing mercy on all the devotees, by inspiring a wretched person like me to write about the many causes for an unsteady mind.

The *sādhaka* should read them with rapt attention and follow the instructions given by my spiritual master. Then the mind will certainly become steady.

1. Bhagavān Kṛṣṇa instructed Arjuna to unshackle his mind from material attachment and redirect it towards spirituality. By diligent and consistent

practice, after some time, the mind will become steady. The singlemost cause for the mind to remain unsteady up till now is material attachment. When one becomes eighty and old age envelops one, it is impossible to sit peacefully in one place and chant *harināma,* as the body becomes sickly and diseases take over. Death is staring him in the face and can devour him any moment. Still the material attachments have not gone! He has misused this human birth by failing to develop attachment to the lotus feet of Bhagavān and he will certainly have to bear the repercussions (loss) of this. Whole life has slipped away while desperately trying to calm the mind from distractions but to no avail. How will the mind become fixed now? Now only death will drag you away.

2. It is possible to steady the mind and make it fixed by chanting *harināma*. However, the *sādhaka* does not aspire to get absorbed because he has not yet fully comprehended the value of *harināma.* He is yet to develop unmitigated faith in *harināma.* Scriptures proclaim:

jānā chahiye gūḍha-gati jeu,
jīṁha nāma japa jānahiṁ teu

"The saints, as well as the *purāṇas* and *upaniṣads,* declare that the potency of the holy name of Lord Rāma is unlimited. Only one who chants the holy

name of Lord Hari understands its confidential power."

If the mind can become steady in material affairs, then why not in *harināma*? With practice the mind will naturally become steady. A student taking an exam focuses his mind for three hours. An inattentive driver may cause an accident by crashing onto another vehicle. If a bank cashier's mind is unsteady then he may have to compensate from his own pocket. In reality, we have no intention to absorb our mind in *harināma*.

3. Where there is lack of real knowledge, one speaks deceitfully; then how can the mind become steady?

4. The mind does not become steady because one is unable to sit quietly in one place for at least three hours to chant *harināma*. Mind can only become steady when one is able to sit steadily in one *āsana*. Then *harināma* can be chanted progressively in the sequence of *dhyāna, dhāraṇā* and *samādhi*.

5. Due to ignorance an individual thinks, "What is the need to attain Bhagavān?" Thus, he spends his life considering distress to be happiness, and thus his mind doesn't become steady. This is how *mayā* bewilders him.

6. Unfavourable association is available every

moment but good association is very rare even for one moment. In such a polluted environment there is no question of the mind being absorbed in *harināma.*

7. How can a living entity fix his mind on Bhagavān as long as he is absorbed in worldly anxieties concerning home, family, and relatives?

8. How can one who is bogged down by a body afflicted with diseases and feels that nothing seems good, have an inclination to steady his mind?

9. Every moment there is worry about family's upkeep due to shortage of funds, as a result of which, there are constant conflicts among family members. How can one steady his mind in such an environment?

10. When diet and lifestyle are contaminated, the mind cannot be steady. ***Jaisā khāo anna, vaisā hove mana*** – 'You become what you eat'. Only earnings by honest means can steady the mind.

11. If one has no mood of renunciation, never performs austerities, exercises no regulation in eating at night, doesn't wake up by 3-4 AM to chant *harināma,* his mind can never be steadied.

12. Laziness and excessive recreation are inimical to Mother Devotion (*Bhakti Mātā*). How then can the mind become steady?

13. If one does not have absolute faith in Bhagavān's *prasāda*, and honours *prasāda* only to satisfy his taste buds, the senses will remain restless and will cause the mind to be unsteady.

14. Offenses to devotees and the Deities also prevent one from having a steady mind.

15. If one does not regard the spiritual master as a beloved associate of the Supreme Lord and disobeys his instructions, he will find it impossible to steady the mind.

16. If one does not serve saintly persons by body, mind, and wealth, one's mind remains restless.

17. The mind can be steady if one carefully avoids polluted materialistic environments and prevents his senses from pursuing unrestrained sense enjoyment.

18. Genuinely believe that death can come anytime, the mind will become steady.

19. Be convinced that this material world is a place of miseries and that an unsteady mind will lead to unlimited suffering, followed by ceaseless repetition of birth and death. Then the mind will automatically become steady.

20. Bhagavān Śrī Kṛṣṇa told Arjuna: *Indriyāṇāṁ manaś*

cāsmi – "Of the senses, I am the mind. Therefore, give your mind to Me." One who desires adoration and prestige is unable to do so as he becomes proud and egotistical and is thus unable to attain Bhagavān; how can such a mind full of pride become steady?

21. With practice the mind automatically becomes fixed, one doesn't have to make any seperate endeavour. One has to cut all material attachments, only then will the mind be steady.

22. Bhagavān is present as the Supersoul in the heart of all living entities, and hence one should maintain a compassionate mood towards all. Such consciousness will automatically steady the mind.

23. A *sādhaka* who daily chants one *lakh harināma* and yet the mind is not steady, should not worry at all. Since he is chanting *nāma-ābhāsa,* love of God will not awaken. However, he will certainly be freed from the repetition of birth and death. Śrīmad Bhāgavata Purāṇa describes how Ajāmila was delivered by chanting *nāma-ābhāsa.* That is why Śrī Kṛṣṇa Caitanya Mahāprabhu did not permit anyone to chant less than one *lakh* of the holy name every day. Without this, the vicious cycle of birth and death will continue.

One will achieve perfection by making his mind steady.

If one is unable to steady the mind in this life, then this rare human form will be wasted. Whosoever has achieved steadiness of the mind has achieved everything. Dhruva Mahārāja fixed his mind while chanting a *mantra* and ascended to Dhruva-loka. Prahlādajī Mahārāja also fixed his mind, and as a result he could not even be harmed to the least. Lord Brahmā fixed his mind by performing austerities and meditating on Bhagavān and could thus manifest this entire creation.

Lord Śiva always chants the holy name of Lord Rāma in the company of his consort Śrī Umādevī. Dancing ecstatically, Hanumānjī remains absorbed in the *kīrtana* of Śrī Rāma.

The following evidence is provided in the scriptures.

1. ***jehi vidhi kapaṭa kuraṅga saṅga dhāya cale śrī rāma***
so chavi sītā rākhi ura raṭati rahati harināma

"With the impression in Her heart of the beautiful Śrī Rāma pursuing the false deer, Sītā incessantly repeated Śrī Hari's holy name."

2. ***mana sthira kari taba śambhū sujānā,***
lage karana raghu-nāyaka dhyānā

"The very intelligent, skillful, and wise Lord Śiva then steadied his mind and began to meditate on the form of Rāmacandra, the hero of the Raghu dynasty."

3. ***jaba te satī jāya tana tyāgā,***
taba te śiva mana bhayau birāgā

japahi sadā raghu-nāyaka nāmā,
jahaṁ tahaṁ jāya sune guṇa grāmā

"After Satī quit her body, Lord Śiva withdrew his mind from everything. He wandered here and there, repeating the name of the Lord of Raghus and hearing about His glories."

4. pulaka gāta hiya siya raghubīru,
jīha nāma japa locana nīru

"As Bharata vibrated Śrī Rāma's holy name upon his tongue, his body trembled with emotion, his heart was full of love for Sītā and Śrī Rāma, and his eyes were filled with tears."

5. sādara sumarana je nara karahiṁ
bhava vāridhi gopada-iva tarahiṁ

"Persons who chant and hear the holy names of Lord Hari with honour and respect can cross the ocean of material existence like one steps over a puddle formed by the hoof-print of a cow."

6. baiṭha dekha kuśāsana jaṭā mukuṭa kṛśagāta
rāma rāma raghupati japata stravata naina jala jāta

"Hanumān found Bharata seated on a mat of *kuśa* grass with his body emaciated, a coil of matted hair crowning his head, his lotus eyes streaming with tears, and his lips decorated with the words, 'Rāma, Rāma, Raghupati.'"

7. japahi nāma jana ārata bhārī,
miṭahi kusaṅkaṭa hoya sukhārī

"When people immersed in great suffering chant the holy name of Bhagavān, the crisis in their lives is averted and they become happy."

8. nāma saprema japata anāyāsā,
bhakta hoya muda maṅgala vāsā

"By fondly repeating Bhagavān's name, devotees easily become abodes of joy and blessings."

9. mama guṇa gāvata pulaka śarīrā,
gadgad girā naina bhae nīrā
tāki karu sadā rakhavārī,
jimi rākhahi bālaka mahatārī

"Bhagavān has given the assurance: 'Just as a mother protects her child, I protect that devotee who always sings My glories and shows ecstatic signs such as horripilation, choking-up of the voice, and profuse tears.'"

10. milahi na raghupati binu anurāga
kiye joga japa jñāna virāgā

"One cannot meet Lord Raghupati (Rāma) without having love and affection for Him. One cannot receive His audience through mysticism, chanting various *mantras*, pursuance of knowledge, or renunciation."

Everything is perpetrated by the mind. If the mind is not absorbed then nothing will be achieved, either material or

spiritual. If one is free from material attachment, he will certainly develop spiritual attachment (devotional service). This is a cent percent fact. Therefore, be in this world and not of this world. Do your worldly duties but don't get entangled in them. Just like an employee performs his duties for the company without attachment, he doesn't get caught up in them. Similarly, a householder should tend to his duties without becoming entrapped. In this way, one's mind will become steady.

Bhagavān Śrī Kṛṣṇa told Arjuna, "Among all the senses, I am the mind." If the mind is a manifestation of Bhagavān, how can it be steady without the mercy of Bhagavān, the spiritual master or a *nāma-niṣṭha* devotee? Steadiness of the mind can only be achieved through mercy. The conditioned mind has been restless since time immemorial. If one cannot focus his mind during the course of his life, how will it be steady at the time of death? How can one be freed from the cycle of transmigration?

For this reason, Śrī Caitanya Mahāprabhu, being merciful to all living entities, has presented a very simple means to free us from the cycle of birth and death. And what is that? To chant one *lakh harināma* daily, whether one is a *gṛhastha, brahmacārī, vānaprastha*, or *sannyāsī*. In *kali-yuga*, every *sādhaka*, regardless of his position in society, must do this in order to become liberated from this terrible abode of miseries. To deliver *a nāma-niṣṭha* devotee, Bhagavān doesn't send His associates but comes personally. Bhagavān has said that He will personally

take a *nāma-niṣṭha* devotee to Goloka *dhāma*; this is the guarantee of Śrī Caitanya Mahāprabhu. Mahāprabhu had written an invaluable book, but He threw it in the Ganges only because it distressed a scholar who was world renowned. If that book had been available, we would have seen direct evidence of the glories of *harināma* and the value of chanting one *lakh* every day.

Some householders requested Mahāprabhu, "Due to our daily household chores, we do not have enough time to chant one *lakh*. Please give us some concession." Mahāprabhu replied, "One who chants less than one *lakh* of *harināma* daily will not be delivered."

Our predecessor spiritual masters would rise by 3:00 am before *brahma-muhūrta* to chant *harināma*. Follow their example by rising before *brahma-muhūrta*. When food intake at night is reduced, rising early is possible and this gives sufficient time to chant the prescribed amount.

The completely pure kṛṣṇa-prema searches for a jīva who calls out 'O Nitāī, O Caitanya!' Offenses cannot disturb such a person. Because he is absorbed in pure kṛṣṇa-prema, streams of tears flow from his eyes. In a short time, his offenses flee far away on their own accord. His heart becomes pure, and prema develops within him.

(Śrī Navadvīpa-dhāma-māhātmya)

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 8



An invaluable message of welfare to the youth:

Practice of celibacy is nectar!

In this creation of Bhagavān, whosoever has observed celibacy has truly acquired wealth, religiosity, sense gratification, and liberation. Those who did not conserve their semen have wandered all their lives in an ocean of distress. This is an invaluable treasure; attaining it is laudable. Hanumān, Grandsire Bhīṣma, Mahāvīra, and many others observed celibacy, and for this reason they are immortal even today and shall forever remain immortal.

Nowadays, the environment has become so polluted that the unfortunate youth is always disturbed. Food, lifestyle, clothing are all contaminated and perverted. Contaminated advertisements, lewd pictures, vulgar music, erroneous knowledge, filthy newspapers, vulgar novels, pornographic films and so on; the list can go on, it is limitless. Co-education, television, and mobile phones seem to have opened up universities of obscenity. By the mercy of Bhagavān, I am penning down the means to save

the youth from all these troubles. If they follow these instructions, they can be saved to some extent.

Give up all bad association and avoid opulent food. Read religious texts, and constantly introspect and preach to your mind. Releasing semen causes a man to lose vital energy and become afflicted by disease. These diseases will also be passed on to the progeny. Thus one will constantly be embarrassed and loose all self-esteem. His facial radiance will dissipate, and he will look withered. Once habituated to masturbation, he will find it impossible to ever give it up. Wet dreams will enfeeble him. The digestive fire will dwindle causing indigestion and constipation. Memory will start fading and he will not be able to concentrate on studies. Mind will begin to tire out soon and he will become disinterested in doing any work. He will not be able to achieve anything that he desires. He will ceaselessly be afflicted by onslaught of diseases such as tuberculosis, cancer, *prameha*, repeated headaches, dizziness, depression, frequent colds and fever, etc.

On the other hand, by withholding the semen, one will gain limitless strength. One will feel like practicing devotion, and hence will be able to attain Bhagavān. He will be disease-free throughout his life. Having a sharp mind, he will excel in studies and have such a phenomenal grasping power that he will never forget things once learnt. Brimming with confidence, he will face situations

fearlessly, even with seniors at work. Observing celibacy will spontaneously bestow all of these good qualities.

Sex desire usually awakens from the age of twelve, and if it is curbed in the beginning, it causes lesser botheration in the future, else, it will become uncontrollable. The more one enjoys this desire; the more the craving will increase. The more one subdues it, the more it will fade away. As long as one continues to enjoy it, the desire cannot even vanish in his dreams.

Sex desire arises from the mental functions of acceptance and rejection. It originates within our consciousness, and if the impetus is curtailed at this point, it will not reach the mind. If not, it will enter the mind and agitate the person. One should not even look towards his genitals. It is best to wear a *laṅgoṭa,* a special type of underwear. Before going to sleep at night, chant at least two rounds of *harināma,* the Hare Kṛṣna *mahā-mantra -*

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Chanting attentively while remembering one's spiritual master will award peaceful sleep, free from wet dreams (*svapna-doṣa*). Don't inquisitively look around; just walk with a lowered head. Saintly persons always walk with their vision towards the ground. Keeping an alert vision, observing everything around, may result in witnessing union of animals, birds, or other vulgarities. Lust only

needs a faint entry point, and from there on, it can immediately overpower and make one fall down. While single (unwed), live very vigilantly in this regard.

It is very rare for a saint to give teachings such as these or to have the ability to do so; only by the inspiration of my spiritual master and the mercy of the Supreme Lord, I am bringing such instructions to light. What do the naive, innocent youth know anything about this topic? Hence I am obliged to give this knowledge.

The offenses of the living entities of Kali-yuga are countless and grave. Without chanting the name of Gaura, these jīvas cannot be delivered. Therefore, the scriptures repeatedly declare that apart from chanting the name of Gaura, there is no other means of deliverance for the jīvas in Kali-yuga.

Thus, one should always chant the following mahā-mantra:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 9



A straightforward, easy way to obtain a child of your choice

Beloved youth of today, with love and affection I greet you with the holy names of Śrī Rādhā Govinda!

Śrīla Gurudeva has showered incomparable mercy on everyone today by presenting a straightforward, easy means for young couples to bring saintly progeny in this world. In this way, a society like that of the divine, conscientious rule of Lord Rāmacandra may manifest again. I have been made an instrument in delivering this letter containing a poignant discussion on the above mentioned topic. Young couples should contemplate deeply on its contents so that they and others can benefit from it.

I had fervently prayed to Śrīla Gurudeva: "Your previous instructions regarding obtaining good progeny have caused a big dilemma for the youth. You mandated young married couples to practice celibacy and sense control for one hundred consecutive days, and chant fifty thousand names of *harināma* daily. It is practically impossible for youngsters to follow such difficult instructions. How can

a young man and woman living together maintain celibacy for so many days? O Gurudeva, it would be your unlimited mercy if you adjust these instructions to make it simple and doable."

Śrīla Gurudeva answered, "Your request is fair because in this *kali-yuga* Kāmadeva (Cupid) has spread his kingdom in all four directions. Thus, it is almost impossible for a young married couple to control their urges. So, I will simplify my instructions to make it feasible."

Surely, married couples can at least remain celibate for twenty-one consecutive days. For those twenty-one days, both husband and wife should take milk mixed with psyllium husk (*isaba-gola*) twice a day, in the morning and evening. They should consume more jaggery to strengthen their fertility and the sperm count. This will ensure a strong, well-nourished, diseases-free, and intelligent progeny. During these twenty-one days, both should chant fifty thousand names of *harināma* daily, so that they are influenced by the mode of goodness. This will make the offspring full of virtuous qualities. In this age of *kali*, mostly sense gratification in the mode of ignorance is prevalent. No one has any consideration of the auspiciousness of time; therefore, children with a demoniac mentality are born, who become a source of distress for their parents as well as others.

It is forbidden for couples to have union in the following circumstances:

- On *ekādaśī* (the eleventh day of the moon in each fortnight)

- On *dvādaśī* (the twelfth day of the moon in each fortnight)

- On a Tuesday

- On any festival day (*janmāśtami*, etc.)

- When one is sick

- When one is angry

- When there is no desire or interest

- In the daytime

- At dawn or dusk

- During the *brahma-muhūrta* (about one and a half hours before sunrise)

- At the time of a birth or death in the family

- In a shameless or intoxicated condition

- During menstruation

Those who do not follow the above restrictions will beget extremely sinful, demoniac progeny who will themselves experience terrible distress and give much distress to their parents. In the previous ages, children would get trained, receiving religious and spiritual knowledge in the *āśrama*

of a spiritual master and hence their disposition was in the mode of goodness, and the progeny they begot were like demigods, who were a source of happiness to all.

In summary, couples should observe sense control and follow strict celibacy for twenty-one consecutive days, and each chant fifty thousand holy names daily. After the wife's menstrual period, the couple should select an auspicious day such as

- *pancamī* (the fifth day of the moon)
- *aṣṭamī* (the eighth day of the moon)
- *navamī* (the ninth day of the moon)
- *trayodaśī* (the thirteenth day of the moon)
- *caturdaśī* (the fourteenth day of the moon), or
- *pūrṇimā* (the full moon day)

Pictures of saintly personalities should be placed in the bedroom which should be clean, thoroughly purified by lighting incense sticks, frankincense, ghee lamps, and fragrant oils should be sprinkled around.

On the chosen night, the couple should have physical union thrice in a joyous state of mind at 10:00 pm, midnight and 2:00 am, while meditating on the lotus feet of Śrī Gurudeva, Bhagavān, or some other great transcendental personality. The male should eat some jaggery after every

union; this will give him strength to have union again. After union, the wife should sleep only on her right side all night. Having union thrice during the night will ensure that the sperm stays in the womb and pregnancy takes place that very night. If either man or woman or both remember some great female personality like Anusūyā or Sāvitrī while having intercourse, a female will be born. And if they meditate on a great male personality (*mahā-puruṣa*), a male will be born. The woman must urinate before intercourse, not in between or after the series of three intercourses. If she does so right after the union, conception may not be possible. If the couple desires a female child, the woman must sleep only on her left side throughout the rest of the night. Whatever the meditation of the couple is while uniting that will be the nature of progeny.

From the fourth day of menstruation, the womb becomes purified for conception. One begets a male child by having union on the sixth, eighth, tenth, twelfth, or fourteenth day from the beginning of menstruation. One begets a female child by having union on the fifth, seventh, ninth, eleventh, or thirteenth day from the beginning of menstruation. After the sixteenth day from the beginning of menstruation there is no chance of conception.

If the woman takes *darśana* of her husband, some great personality, or Bhagavān immediately on awaking, it will have a great positive impact on her child. During the

above-mentioned twenty-one days of celibacy, the couple should safeguard from mundane talks, anger, greed, illusion, and enviousness; otherwise, the child conceived will have a bad nature. And during this period they should chant *harināma* with absorption.

Śrīla Gurudeva has inspired young men to beget children immediately after marriage to facilitate devotional service later in life. In this way before the couple gets too old, children will be educated, financially independent and married off and thus they can retire earlier. Thus, they will be free to continuously engage in devotional service when they are about fifty years of age. If the couple begets children later in life, their invaluable human birth will be wasted as they will not have the opportunity to fully engage in devotional service and will be afflicted by disease in their later years. Then, one has to transmigrate through eight million four hundred thousand species in the material world again. To prevent this, Gurudeva has given unlimited mercy in the form of this instruction.

It is popularly said that whether one begets a male or female child is decided by the creator. This statement is absolutely wrong. The creator cannot grant boons as per his own independent desire; he only gives us what we are due as per our *karma*.

Śrī Gurudeva has also instructed us to engage in our prescribed duties (*karma*). In fact, this entire article also

pertains to performing *karma* only. Man shapes his own destiny. What can the creator do about this? For instance, if a student does not enroll himself in an engineering college, can the creator bestow upon him an engineering degree? So in essence, destiny is decided by one's actions. An individual is independent to act as he pleases, and no one, not even Bhagavān, can interfere with his free will. If seeds of a *babūla* tree (acacia) are sown, can you expect to get mangoes? Similarly, how can one attain Bhagavān without performing devotional service? If this was possible, then one's actions would have no significance. Bhagavān ordered Arjuna to act; actually, *karma* (action) is non-different from Bhagavān.

karma pradhāna viśva raci rākhā
jo jasi karahi so tasi phala chākhā
kyoṅ kara tarka baḍhāvahi sākhā

(Śrī Rāma-carita-mānasa)

"The whole world is governed by the law of *karma* (action and reaction). One reaps what he sows. It is pointless to argue this fact using multi-branched logical reasoning."

A valuable discussion

The material world is influenced by the modes of material nature. The age of *kali* is the storehouse of qualities in the mode of ignorance. Thus, the world is mainly being populated with demoniac offsprings who are ignorant by nature and fond of violence. Offsprings in the mode of

passion are greedy, and they perform abominable activities for the sake of satiating their greed. The third category is offsprings primarily in the mode of goodness. Their nature is similar to that of the demigods and is somewhat inclined towards Bhagavān and saintly persons. And offsprings above the three modes of nature are *paramahaṁsa*. They have innate renunciation arising out of complete distaste towards anything material, and they are attracted to Bhagavān right from birth. However, such an offspring situated in absolute transcendence, unaffected by the modes of material nature is only one in a billion.

The nature of the soul being attracted to the womb depends entirely on the state of mind of the couple at the time of conception. In *satya-yuga*, the living entities were in the mode of goodness and thus the population consisted of saintly persons, great souls, and demigods.

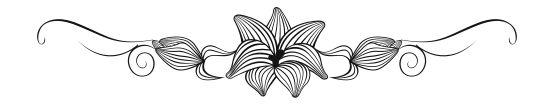
In past ages, the male child would go to *gurukula-āśrama* and receive spiritual education until the age of twenty-five. Therefore, his nature would become full of goodness. After that, the young man would give *guru-dakṣinā* (charity or gift to the spiritual master) and marry a girl from a noble family. In their youth, they would beget saintly offsprings. How could qualities in the modes of passion and ignorance exist in them? People of the prior ages would retire early from householder life and engage in devotional service, by which they would realize Bhagavān during their lifetime. They would obtain genuine transcendental knowledge by

taking shelter at the feet of the spiritual master. Nowadays, in *kali-yuga*, the environment is so polluted that schools and colleges offer coeducation, where boys and girls study together. Their minds are bound to get contaminated in such a situation. Especially, television and mobile phones are vital mediums causing their degradation.

Final Conclusion

If, at the time of conception, both husband and wife meditate on a male, they will beget a son, and if they meditate on a female, they will beget a daughter. Otherwise the above concept will be proven wrong. This is a scriptural principle. The outcome is solely dependent on where the mind is absorbed.

I have distributed this priceless treasure of Śrīla Gurudeva's mercy to the youth. They should guard this wealth very carefully and repeatedly contemplate on its value. Then they will be happy forever. By constantly contemplating this auspicious message of Śrīla Gurudeva, young men and women will attain immortality. By distributing this sacred message to their friends, they will receive the mercy of Bhagavān and obtain the good fortune of serving Śrī Gurudeva. It is my request that they repeatedly contemplate and preserve this letter lifelong as it may otherwise not be accessible in the future.



Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 10



Ekādaśī
January 22, 2009

I, Aniruddha Dāsa, most wretched and fallen among human beings, and lower than the lowest, offer my prostrated humble obeisances at the lotus feet of my beloved instructing spiritual master and the best among devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray with folded hands that my standard of devotion may continuously increase.

Even chanting *nāmābhāsa* disrespectfully will certainly give liberation

Just as fire naturally burns anything that knowingly or unknowingly contacts it, *nāma-nāmī harināma* (the holy name of Lord Hari which is non-different than Him) acts similarly. Whether uttered knowingly or unknowingly, it bestows spiritual merit (*sukṛti*) upon the *sādhaka,* bringing him in saintly association. Such association inspires one to take to the chanting of *harināma* which will then open the doors to liberation whether one chants with absorption or

inattention. The sinful, offenders, animals, birds, and all nonmoving as well as conscious living entities crossed the ocean of material existence by the mercy of Śrī Caitanya Mahāprabhu, the incarnation of unlimited compassion, who constantly made them hear His holy name 'Hari'.

Śrī Caitanya Mahāprabhu mandated all His associates and followers to chant one *lakh harināma* daily.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

He said, "Those who follow My order will become fully surrendered to Me, and I pledge to consider My surrendered devotees as My own. I take complete responsibility of them. My potency *māyā* will assist them in every endeavour. Even if the *sādhaka's* mind is not absorbed in chanting *harināma* and he chants inattentively, he progresses on the path of liberation because he remembers and calls out to Bhagavān one *lakh* times a day. Śrī Caitanya Mahāprabhu says, "At the time of death, I personally come to take such a *nāma-niṣṭha* to My abode. I will appear ungrateful if I don't come Myself. The sole purpose of this incarnation of Mine is to deliver the fallen. When someone daily calls out to Me one *lakh* times, My heart melts and I quickly accept such an individual as My own. I am not hard-hearted. Promptly I make such a *jīva* My own"

The holy name bestows all auspiciousness however it is chanted. The following is scriptural evidence:

bhāva kubhāva anakha ālasahū
nāma japata maṅgala dāsahū

"It is the nature of the holy name that however it is uttered whether affectionately or not, inattentively, or even while yawning, it will only bestow auspiciousness in all directions"

Whether chanted while tripping or falling off, sleeping, standing, sitting, consciously or unconsciously, *harināma* spontaneously bestows liberation. This is a certainty.

jāko nāma leta jaga māhi
sakala amaṅgala mūla nasāhi

"The very mention of Bhagavān's name uproots all evil"

Essentially, even the stage of *nāmābhāsa* is highly auspicious. Firstly, the accrued pious merit of the living entity increases. Secondly, all types of sins are destroyed, and desires for sense gratification, the tendency to cheat others, duplicity, and antagonistic tendencies – all of which an individual is replete with – are completely eradicated. *Nāmābhāsa* purifies one's entire dynasty and removes all of one's diseases. A person chanting *nāmābhāsa* becomes completely peaceful, being freed from all types of lust, anger, greed, bewilderment and so on. What can be said about the glories of *nāmābhāsa*? It protects one from *yakṣas* (supernatural spirits), *rākṣasas* (*demons*), ghosts, *pretas* (specters), unfavorable planetary positions, and *anarthas* (undesirable habits and qualities). All *prārabdha-*

karma (the *karma* or action which one is destined to enjoy or suffer in the current body) is eliminated. *Nāmābhāsa* is more glorious than reading all the *Vedas*, visiting all the holy places and performing numerous pious activities. *Nāmābhāsa* awards the four ordinary goals of human life (*puruṣārthas*), which are religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*), and liberation (*mokṣa*). What more can be said? One who cannot be benefitted by any other means can be delivered by *nāmābhāsa.* Especially in this *kali-yuga,* one can reach Vaikuṇṭha by chanting *nāmābhāsa. Nāmābhāsa* gradually transforms into pure *harināma,* and when one begins to chant the pure holy name, he certainly attains Śrī Kṛṣṇa.

One day, Śrī Caitanya Mahāprabhu was sitting in the temple of Bhagavān Śrī Jagannātha. His devotees, who would come to take *darśana* of Bhagavān Śrī Jagannātha, came and sat near Him. Mahāprabhu asked, "Who amongst you chants one *lakh* holy names daily?" Some said, "We do," while some others said, "We are able to do so, but with great difficulty being held up by our household chores." Some said, "O Lord, You are very merciful. If You could reduce the prescribed number of *harināma* from one *lakh*, You would be very merciful on us."

Mahāprabhu said, "If you desire to continue transmigrating through the eight million four hundred thousand species of this material world, you can chant less than one *lakh* holy names per day. Those who wish to fall in the ocean of

material distress can chant less; I do not take responsibility for them. But those who want to be released from the vicious cycle of birth and death must chant one *lakh harināma* daily. I assume full responsibility for one who does so. Please hear this attentively. The holy name (*nāma*) is non-different from Lord Hari (*nāmi*). The holy name is both the *sādhana* (means of perfection) and *sādhya* (goal). When you chant the holy name one *lakh* times daily, making Bhagavān (who is our goal) hear it, can there be any lack of surrender at His lotus feet? Whether the mind is fully absorbed in the chanting or not, the surrendered person who chants one *lakh* is certainly delivered. If a *sādhaka* chants less than one *lakh*, he cannot develop the real mood of surrender even in billions of lifetimes. Therefore, I have presented a straightforward and easily approachable way. Just remember that it is most essential to chant one *lakh harināma* daily."

When a breast-fed child or calf calls out to the mother, she immediately comes there, brimming with affection. But her affection is tinged with illusion and under the influence of material nature. If a mother in this material world comes on being repeatedly called, can't a devotee call out to Bhagavān by chanting His name and crying out for Him one *lakh* times daily? If we call out to that most munificent ocean of mercy and compassion one *lakh* times, He will certainly have to come. He will find it difficult to restrain Himself. Please try this out and see for yourself. No evidence is required for firsthand experience. A devotee

does not have to go looking for Bhagavān; He Himself comes to His devotee. He chases the devotees, repeatedly beseeching them. The Lord is hungry for love and relishes it through His devotee. This divine love manifests only by chanting the holy name of Bhagavān. Our predecessor spiritual preceptors have attracted Bhagavān by chanting one *lakh harināma* daily. If one practices chanting *harināma* as per the order of Śrīla Gurudeva, success is cent percent guaranteed.

Bhagavān Kapila tells His mother Devahūti that the topmost fruit of engaging in devotional service is that a *sādhaka's* mind becomes constantly absorbed in his worshipable Lord. Anyone who conquers the mind attains Bhagavān. The mind is a living entity's best friend or worst enemy. If the mind traps one in *māyā,* it is inimical, and if it helps one meet Bhagavān, it is a friend.

Nāmācārya Śrī Haridāsa Ṭhākura tells Śrī Caitanya Mahāprabhu that a *sādhaka* will certainly be delivered if he chants one *lakh harināma* daily. Mahāprabhu has not given any concession for chanting less than this. By taking a light dinner and rising by *brahma-muhūrta*, one *lakh harināma* can be chanted in just three hours. Initially, it may take longer, but as one diligently practices, within three to six months, he will be able to finish chanting one *lakh harināma* in three hours. Anyone can attain freedom from the terrible pain of repeated birth and death in the material world by dedicating just three hours from a day of twenty four hours.

If one constantly associates with a *nāma-niṣṭha* devotee, it takes less time to chant because one's mind becomes steady by such association. When the mind steadies, mercy is not far away; nor is love of God or *darśana* of Bhagavān; nor manifestation of auspicious qualities and fading away of material attachments; nor obliteration of internal and external enemies. In fact, all difficulties soon perish. This process takes longer when one perceives a difference between the holy name and the Lord. This is due to some lack of faith.

I am presenting in your service whatever my spiritual master is inspiring me to write. If we adhere to these instructions, I and all of you will certainly be delivered.

Before the sun rises, the eastern direction is illuminated at dawn, and from this we can understand that the sun will soon be visible. Similarly, when one begins to chant *nāmābhāsa,* it should be understood that he will certainly receive the audience of Bhagavān in the near future. The holy name is non-different from Bhagavān, and the semblance of the holy name is the form of Bhagavān (*bhagavat-svarūpa*). When the sun becomes visible, all darkness disappears; similarly, when one regularly chants *nāmābhāsa*, the pure holy name (*śuddha-nāma*) begins to rise in his heart. Soon one will begin to clearly see the sun-like form of love personified Bhagavān. Just as all moving and nonmoving living entities become blissful when the sun rises, the heart of a *sādhaka* becomes elated in bliss when he sees the love-filled form of the Supreme Lord.

In conclusion, by chanting *nāmābhāsa*, one achieves *prema-avasthā,* the state of love of God. A person who does not chant *nāmābhāsa,* and who is trapped in the net of *māyā*, continues wandering in the eight million four hundred thousand species in the material world. Due to lack of saintly association, such a person has no knowledge of who Bhagavān or the living entity is. How can a living entity get liberation? What is liberation? Liberation is a state beyond the modes of goodness, passion, and ignorance. These three modes do not affect one who is liberated. The abode of Goloka, where the liberated living entities reside is different from that transcendental Goloka *dhāma* where those who have attained love of God (*bhagavat-prema-rasika*) reside.

In this way there are countless manifestations of Goloka, and depending on the spiritual mellow of the devotee, he enters that appropriate manifestation of Goloka. There are many types of mellows in relation to Bhagavān, such as that of a friend, son, father, maidservant (*mañjarī*), *sakhī*, brother, and son-in-law and various such mellows for which there are different Goloka manifestations. In each such manifestation, devotees continuously get the opportunity to render service to their worshipable Deity and the devotee enjoys inexplicable bliss.

Bhagavān is the father and mother of all the moving and non-moving living entities because He alone has created everyone. Bhagavān is my grandfather, so once I

asked Him, "O Bābā, why do You wear a yellow garment (*pītāmbara*)?"

Bhagavān Śrī Kṛṣṇa told me, "My dear son, the bodily complexion of Śrī Rādhā, who is as dear to Me as My own life (*prāṇa-priyā*), has a yellowish, golden hue."

tapta-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!

"I offer *praṇāma* unto Śrīmatī Rādhikā, whose complexion is like molten gold, and who is the queen of Vṛndāvana."

Bhagavān Śrī Kṛṣṇa continued, "Therefore, I wear this yellow garment because I experience it as a personification of Her love. By wearing it, I feel that Śrī Rādhā is always in close proximity to Me. Just as I prefer to wear *pitāmbara* (yellow garment), similarly, Śrī Rādhā prefers to wear *nilāmbara* (blue garment) and because My bodily effulgence is bluish, I am known by the name 'Nīla-mādhava'. By wearing blue clothing, Śrī Rādhā always feels the touch of My body. Sometimes, although She is close to Me, She experiences separation and calls out, 'O Śyāmasundara, where have You gone away?'

"When Śrī Rādhā's cries of separation enter My ears, My heart trembles and shatters to pieces. Then I place Her on My lap and rouse Her by saying, 'O Rādhe, I am right here with You. I have not left You and gone anywhere; Where can I go without You?'

"Śrī Rādhā comes back to Her senses, and maddened by

feelings of separation, She asks, 'Where did You leave me and go? You have finally come back to revive Me.' I say, 'O Rādhe, how can I ever abandon You? I cannot live without You even for a moment.' She replies, 'No; You are very cruel. One day You will go away and leave Me behind to die.' I tell Her, 'No, Rādhe; that will never happen. I am sure to die in Your absence.'"

In his *yugala-aṣṭaka* (eight stanzas glorifying the Divine Couple), Śrī Jīva Gosvāmī prays to Śrī Śrī Rādhā Mādhava:

kṛṣṇa-prema-mayī rādhā, rādhā prema-mayo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is made of pure love for Kṛṣṇa and Hari is made of pure love for Rādhā -in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇasya dravinaṁ rādhā, rādhāyā dravinaṁ hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādha is the treasure of Kṛṣṇa and Hari is the treasure of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-prāṇa-mayī rādhā, rādhā-prāṇa-mayo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā pervades the life-force of Kṛṣṇa and Hari pervades the life-force of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-drava-mayī rādhā, rādhā-drava-mayo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is totally melted by Kṛṣṇa and Hari is totally melted by Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-gehe sthitā rādhā, rādhā-gehe sthito hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is situated in the body of Kṛṣṇa and Hari is situated in the body of Rādhā- in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

kṛṣṇa-citta-sthitā rādhā, rādhā-citta-sthito hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is fixed in the heart of Kṛṣṇa and Hari is fixed in the heart of Rādhā - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

nīlāmbara-dharā rādhā, pītāmbara-dharo hariḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā wears blue cloth and Hari wears yellow cloth - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

vṛndāvaneśvarī rādhā, kṛṣṇa vṛndāvaneśvaraḥ
jīvane nidhane nityaṁ, rādhā-kṛṣṇau gatir mama

"Rādhā is the Mistress of Vṛndāvana and Kṛṣṇa is the Master of Vṛndāvana - in life or death, Rādhā and Kṛṣṇa are my eternal shelter."

In *Śrī* Gopāla-sahasra-nāma, Śrī Mahādeva tells Pārvatī:

saṁsāra-sāra-sarvasvaṁ, śyāmalaṁ mahad ujjvalam
etat jyotir ahaṁ vandyaṁ, cintayāmi sanātanam

"Effulgent Rādhā and dark Mādhava are eternally worthy of being worshipped by the entire world. I meditate on Their splendid effulgence."

tasmāt jyotir abhūt dvidhā, rādhā-mādhava rūpakam

"In this way, the single original light emanates from the two forms of Śrī Śrī Rādhā Mādhava."

rādhā kṛṣṇa snehī, eka prāṇa do dehī

"Although They are one *prāṇa* (soul, life, and breath), They accept two bodies. There is no question of Their ever being separated."

kṛṣṇa arcāyā na adhikāro yato rādhā arcanaṁ vinā

"Unless one worships Śrī Rādhā, he is considered unqualified to worship Śrī Kṛṣṇacandra."

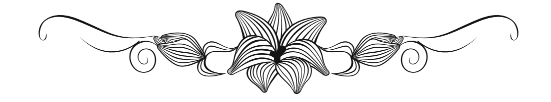
Śrī Rādhā is dearer to Śrī Kṛṣṇa than His own life. That is why assuming Her mood, Śrī Kṛṣṇa incarnated as Śrī Gaurahari. Śrī Kṛṣṇa thought, "How much Śrī Rādhā longs for Me, and how agitated She becomes in separation from Me!" To experience Her ecstatic mood and bliss, He appeared in the form of Śrī Gaurahari.

One day I asked Bhagavān, "Bābā, please tell me why Mother Earth (nature) is dominated by the colour green? She is enveloped with green trees and green grass everywhere."

Bhagavān answered, "Son, the main colour of My creation is green because My bodily complexion is blue and Śrī Rādhā's bodily complexion is yellow. When blue and yellow are mixed, the colour green manifests. Therefore, the primary colour of the creation is green. The two of us are present together in every moving and non-moving entity of this creation; therefore, the colour green pervades everywhere."

I asked, "Why is the ocean blue? The ocean, whose border is blue, is called *nīlācala*. Similarly, why is the sky blue?"

Bhagavān replied, "Son, three-quarters of this earth consists of ocean and one-quarter consists of land. I live in the milk ocean and My bodily complexion is blue; therefore, the ocean appears blue. Since the ocean covers three quarters of earth, the primary object reflected in the sky is the ocean, so the sky takes on the blue colour. It is like this in every one of the innumerable universes. You should understand it in this way."



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Śrī Śrī Guru Gaurāṅgau Jayataḥ

Letter 11



May 12, 2009
Jodhpur

I, Aniruddha Dāsa, most wretched and fallen among human beings, lower than the lowest, and servant of the Lord's servants, offer my prostrated obeisances at the lotus feet of my beloved, worshipable, instructing spiritual master and the best of devotees, Śrī Bhakti-sarvasva Niṣkincana Mahārāja, and pray that the standard of my devotional service may enhance progressively.

Mundane and transcendental examination

In India, the state education department has instituted a rule that it is compulsory for every candidate to score a minimum of thirty-three marks out of hundred in every subject. Only then he will be declared as having passed in that subject and consequently be qualified to advance to the next grade. One who scores less than thirty-three marks in any subject is considered 'failed' and has to inevitably repeat the grade the next year. So having flunked the examination, such a student not only wasted his time but also lost out financially. Furthermore, he had

to undergo embarrassment before his friends, his mind becomes disturbed, and the efforts of his family members also went in vain.

A student is certified with 'distinction' if he scores 80+%, 'first class' if he scores 60+%, 'second class' if he scores 45+% and 'third class' if he scores 33+%.

Those who achieve distinction receive a reward from the education department on behalf of the state government. Such reward is given in various forms. For instance, either fees for the next grade are waived, or free books are provided. In fact, sometimes even a full scholarship is awarded. Such a student is also highly placed after he completes his degree.

That student attentively and nicely heard and studied with absorption while comprehending the subject properly and so he attained a treasure of happiness. Everyone respects him and he faces no shortage of money. No one opposes him and all his desires are fulfilled. As he grows up, he becomes capable of effortlessly maintaining his family.

This is the fruit of passing some mundane exam. But this fruit is also temporary, and some day it will be gone. After some time, when this body dies, everything connected with it will be destroyed; nothing will remain.

This was the fruit of a worldly examination; now, consider the result of passing a transcendental examination. Such a result is eternal and leads to lasting happiness and peace

as this fruit is eternal. Thus one should attentively and one-pointedly meditate on this fact. Firmly establish this truth in your heart so that all distress will be completely destroyed at the root.

Various means of attaining Bhagavān are described in the religious scriptures, including *yoga* (mysticism), *dhyāna* (meditation), *niṣkāma-karma* (selfless action), pilgrimages to holy places, sacrifices and others. Engaging in all these practices does not result in the awakening of the mood of surrender to Bhagavān because one attains Bhagavān only through pure love, and this love manifests only by chanting Bhagavān's holy name. Lord Śaṅkara, from the one billion Rāmāyaṇas, just picked the name 'Rāma', and Bholenātha, in the company of Umā, incessantly chants this same name 'Rāma'. Simply by uttering 'Rāma', one develops the mood of surrender to Bhagavān thereby gaining knowledge of his relationship with the Lord (*sambandha-jñāna*) and love of God.

Other practices of devotional service also depend primarily upon the holy name of Bhagavān; in fact devotional service is not possible in the absence of the holy name. The holy name is glorious in all four ages. Especially in *kali-yuga*, there is no devotional practice other than the holy name of Bhagavān.

kaliyuga kevala nāma ādhārā
sumara-sumara nara utarahi pārā

"In *kali-yuga*, there is no means of devotional service other than chanting the holy name of Lord Rāma."

harer nāma harer nāma harer nāma eva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
[Bṛhan-nāradīya Purāṇa (3.8.126)]

"In this *kali-yuga*, there is no other way, there is no other way, there is no other way for self realisation other than chanting *śrī-harināma*, chanting *śrī-harināma*, chanting *śrī-harināma*."

Name is dear to everyone. A child calls out to his mother saying, "*Mā, mā,*" and a calf cries out to the cow by uttering, "*Bā, bā.*" and thus calls her near it. There is great power in sound. The ocean can be set on fire by the power of sound, and by singing particular melodies, one can cause clouds to pour rain. A deer can be lured by a musical instrument. The sound of the *tāṅḍava-nṛtya,* or cosmic dance of annihilation, performed by Lord Śiva leads to *pralaya,* the dissolution of the material universe. The innumerable universes cannot function without the sound of the holy name; in the absence of the holy name, everything would disintegrate.

Bhagavān Śrī Caitanya Mahāprabhu is the incarnation of mercy. He is the supremely magnanimous (*mahā-vadānya*) and bestows *prema bhakti*. He descends at a particular time after *dvāpara-yuga*. Any living entity who has accumulated enough pious merit and becomes connected

to His disciplic succession, is assured of his deliverance. Whether it happens in this lifetime or after ten or twelve births, sooner or later he will certainly be delivered.

Śrī Caitanya Mahāprabhu appears in that mortal world to extend mercy to the fortunate living entities (who have sufficient accrued pious merit). He has ordained that whichever *sādhaka* chants sixty-four rounds, or one *lakh* holy names daily, will attain Bhagavān in this very life. Even if one inattentively chants *harināma*, that *nāmābhāsa* will certainly deliver him. When the *sādhaka* calls out to Bhagavān one *lakh* times, He becomes helplessly attracted to him. He casts His merciful glance upon that fortunate soul and showers him with mercy. Bhagavān is very benevolent and merciful; He does not consider the offenses of the living entities. He only relishes their *bhāva*. He does not see their faults, but only sees their good qualities. If one chants one *lakh* holy names daily, one will be spared from the offense of inattention against the holy name.

In the beginning, the *sādhaka* will only be able to chant *nāmābhāsa,* and it will take six to seven hours to chant one *lakh* names with proper pronunciation. However, after five to six months of practice, one *lakh* holy names can be chanted in just three to four hours. A neophyte *sādhaka* must chant at least some rounds purely and with perfect pronunciation, but in some time, with practice, even partial pronunciation will be considered pure and thus from there on, pronounciation will never be considered imperfect.

The founder-*ācārya* of the International Society for Kṛṣṇa Consciousness (ISKCON), Śrīla A. C. Bhaktivedānta Svāmīji, and Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupādaji, chanted one billion holy names each and preached the mission of Śrī Caitanya Mahāprabhu - congregational chanting, throughout the world. All our previous spiritual masters have always carried out this instruction of Śrī Caitanya Mahāprabhu and instructed their disciples as well to chant one *lakh* holy names daily.

Therefore, O noble-minded ones, with folded hands I entreat all of you, who are blessed with pious merit, that each *sādhaka* should vow to chant one *lakh harināma* daily so that, not only will you achieve religiosity, economic development, sense gratification, and liberation in this lifetime, but at the same time, you will also develop love for Śrī Kṛṣṇa, which is the fifth and ultimate goal of human life (*pañcama-puruṣārtha*). Actually love of God is the sole goal of human life.

Irrespective of whether your mind is absorbed in chanting or not, it is essential to chant the holy name aloud. It is stated in Śrīmad Bhāgavatam that if one instinctively utters the holy name even while lying down, yawning, sleeping, eating, or drinking, that living entity will be delivered. The purport is that this type of pious merit (*sukṛti*) will culminate in association of a saintly person, and consequently he will start engaging in devotional service. Then, one day he will be delivered.

Examining the lives of our ācāryas, we see that they chanted *harināma* day and night. Even during their last days on the planet, although incapacitated by ill-health, they ceaselessly chanted *harināma* while lying in bed. Observing their diseased condition, atheists would question: "What did you achieve by engaging in devotional service all your life? Although you took shelter of Bhagavān, in the end you are living a life with a diseased body."

The response to such a question is as follows. A child may go out and play in the dirt. Before the mother breast-feeds him, she first picks him up, brushes the dirt off his body, bathes him and thoroughly cleanses him. Only then does she take him on her lap and feeds him milk; not when he is unclean.

Similarly, the *prārabdha-karma* of a saintly person is destroyed by chanting *harināma*; however, his *kriyamāṇa-karma* remains intact. An atheist dies as soon as the *prārabdha-karma* is finished, but this is not applicable in case of a saintly person, because he has taken shelter of Bhagavān. Only due to this surrender, Bhagavān makes him experience his *kriyamāṇa-karma,* thereby completely cleansing and purifying him. He then personally takes him to Goloka *dhāma*. Such is the fortune of a person who is chanting the holy name of Bhagavān. This is the supreme excellence of a *nāma-niṣṭha bhakta*. Therefore, it will be extremely beneficial for devotees to chant sixty-four rounds of *harināma* daily. After passing this transcendental

examination, that devotee will receive a certificate in the form of the treasure of spiritual bliss.

According to universally accepted norms of education, one's education is not considered complete until he receives an official degree. Regardless of how much one studies on his own or through private institutions, his education will not be recognized in the absence of an authorized university degree or certificate. From a material perspective this is the rule, the law. Just as there are rules in the mundane world, there are rules and laws that govern the spiritual world. The religious scriptures describe how to attain Bhagavān. To meet Him, one must have love of God, the fifth and final goal of human life. This 'love of God' cannot be cultivated through any other limbs of *bhakti*. If at all one achieves it, it will only be through the loud chanting and attentively hearing of *harināma* through the ears. It is vital to hear the holy name through the ears. When chanted aloud with the tongue and heard through the ears, this interaction causes friction, which ignites the fire of separation from Bhagavān. As a result, *aṣṭa-sāttvika vikāras* manifest on one's body.

When a devotee calls out to Bhagavān by chanting His holy name, Bhagavān stands by that devotee to hear His own holy name and asks the devotee, "Why did you call Me?"

The devotee replies, "O Lord, innumerable ages have passed by since I got separated from You. O my Master,

at least accept me now. Lift me up and place me on Your lap."

As soon as such feelings arise and one cries out pathetically, the fire of separation from Bhagavān is ignited by itself. How will this miracle take place? It happens only by hearing *harināma* through the ears; without which, all effort goes in vain.

Bhagavān Śrī Caitanya Mahāprabhu, who is directly Bhagavān Śrī Kṛṣṇa in the form of a devotee, ordered everyone to cry out at the lotus feet of Bhagavān for His compassion ceaselessly, like an unbroken stream of oil. Everything will be achieved by incessant chanting of *harināma*, with the condition that sixty-four rounds or one *lakh* names of *harināma* are completed daily. Even sixty-three rounds will not do; as the prescribed amount will not be completed and there is always a fear of committing the ten offenses against the holy name. But regularly chanting one *lakh* holy names causes *nāmāparādha* to fade away, as Nāma Bhagavān awakens proper discrimination and wisdom (*viveka*) in the heart of this *sādhaka*.

Any *sādhaka* who chants three *lakh* holy names daily is protected from the danger of committing Vaiṣṇava *aparādha*. This is the biggest and the most dangerous offense. A *sādhaka* chanting three *lakh* only sees the good qualities in others, thus avoiding this offense. He sees Bhagavān in an indirect form (*chhadma rūpa*) and attains love of God quickly.

jo sabhīta āyā śaraṇāī,
tāko rāṅkhū prāṇa kī nāī

Bhagavān has assured: "I protect, one who surrenders to Me out of fear, as if he were My very own life."

Who surrenders to Bhagavān out of fear? Only he who has fallen in the ocean of material existence surrenders to Bhagavān. Only such a person calls out to Bhagavān for protection: "O Master, please save me! Protect me!" When a *sādhaka* calls out to Bhagavān saying, "O Śrī Śrī Rādhā Mādhava, please give me Your shelter," Bhagavān hears that heartfelt prayer. Will Bhagavān not come if a devotee calls out to Him one *lakh* times daily?

This conditioned living entity has been immersed in the ocean of material existence since countless ages. While drowning in this ocean, he beseeches and begs Bhagavān for mercy. To such a living entity, however fallen he may be, Bhagavān, the uplifter of the fallen, certainly grants His shelter. By chanting one *lakh* holy names aloud daily, one comes to the stage of complete surrender; whereas no other devotional practice elicits that level of surrender. *Harināma* is the only boat capable of helping one who gets aboard to cross this ocean of birth and death.

Dear gentlemen, you will not get such an opportunity again. This is your chance. The real boat for crossing the material world is near you; Bhagavān has sent it for His devotees. Therefore, wake up and board this boat of *harināma*. Do not miss out; otherwise, you will repent.

Remembrance of Śrīla Bhaktisiddhānta Saraswati Gosvāmī Prabhupāda's transcendental instructions

About twenty-three or twenty-four years ago, the famous Kṛṣṇa-dāsa Bābājī, along with a disciple, went to Mahāprabhu's house, Śrī Yoga-pīṭha temple. Kṛṣṇa-dāsa Bābājī and his disciple, sat down with Bhaktivinoda Ṭhākura and some other devotees to honour *prasādam* on the porch outside the store-room. Kṛṣṇa-dāsa Bābājī honoured the *prasādam* with great respect. His disciple, thinking that he would receive many tasty foodstuffs since they had come on invitation, commented, "Why have they only prepared such simple *prasādam?* Many delicious foodstuffs should be cooked for the pleasure of the Deities." Kṛṣṇa-dāsa Bābājī chastised his disciple: "One should not speak in this way about the *prasādam* of Mahāprabhu." In those days, preparation made from a simple wild vegetable called *toraī,* grown in the *dhāma,* was served with coarse, fat rice and offered for the pleasure of Mahāprabhu. And all day the devotees would chant the holy names and discuss the Lord's pastimes.

Heeding the urges of the tongue incites the urges of the genitals.

jihvāra lālase yei iti-uti dhāya,
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

"One who goes here and there to satisfy the temptation of the tongue is devoted to the genitals and belly, and cannot attain Kṛṣṇa."

Always honour very simple *prasādam* and chant *harināma* all day. Render service to Lord Hari. Sinful people do not worship Kṛṣṇa. Those of meager intelligence worship Lord Kṛṣṇa directly, and those with fine intelligence veritably worship Kṛṣṇa by worshiping His devotees. In other words, a *kaniṣṭha* worships Kṛṣṇa directly, while devotees at the *madhyama* and *uttama* level worship the devotees of Kṛṣṇa. *Prākṛt sahajiyas* (pseudo devotees) can't understand this. They think that those who worship Kṛṣṇa directly are superior, and thus due to false pride they imagine themselves as elevated 'Vaiṣṇavas'. While accepting worship from others, they themselves stop worshipping the Vaiṣṇavas. But those who have heard the pastimes of Śrī Caitanya-deva and the *gosvāmīs* know that real worship of Kṛṣṇa is in the worship of His devotees. It is meaningless to give up the worship of Kṛṣṇa's devotees while putting on a show of worshiping Kṛṣṇa directly. A direct worshipper of Kṛṣṇa or chanter of *harināma* is vulnerable to committing offenses at every step. One engaged in *nāma-bhajana* can also commit the offense of criticizing a saintly person. One cannot chant Kṛṣṇa's name or serve Kṛṣṇa properly in the presence of offences. But a person who worships the devotees of Kṛṣṇa in fact veritably worships Kṛṣṇa and chants His holy name.

Narottama Dāsa Ṭhākura Mahāśaya and the *Gosvāmīs* have explained this truth in so many ways. ***Chāḍiyā vaiṣṇava sevā nistāra pāyeche kebā*** means that the one who abandons Vaiṣṇava *seva* can never be liberated. Narottama

Dāsa Ṭhākura Mahāśaya (out of divine humility and the desire to help others), has accused himself of having all these faults thereby indirectly chastising those who are merely imitating devotion (*sahajiyas*).

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

kṛṣṇa kṛṣṇa pariṣvaṅga satṛṣṇaṁ gaura sundaram
dhanya kīrtiṁ sutānandāmanyaṁ caitanyamāśraye

"Śrī Gaurasundara Kṛṣṇa is glorious and blessed. He is always eager to embrace Kṛṣṇa, considering Himself to be Śrī Rādhā. I take shelter of that Śrī Kṛṣṇa Caitanya."

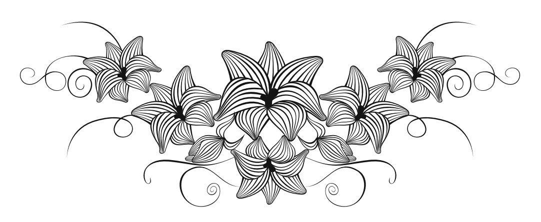
namo 'stu nāma-rūpāya namo 'stu nāma-jalpine
namo 'stu nāma-śuddhāya namo nāmamayāya ca

"I offer obeisances to Śrī Kṛṣṇa Caitanya, who is nāma-rūpa, the form of the divine name. I offer obeisances to Śrī Kṛṣṇa Caitanya, who performs saṅkīrtana (congregational chanting) of the holy name. I offer obeisances to Śrī Kṛṣṇa Caitanya, who purifies everyone with His own divine name. I offer obeisances to Śrī Kṛṣṇa Caitanya, who is nāma-vigraha, saturated with the divine names."



Appendix

A HUMBLE REQUEST



Dearest devotees,

Please accept prostrated obeisances of this Aniruddha Dāsa, who is the most fallen among human beings, lower than the lowest, and servant of all the servants of the Lord. It gives me great pleasure to present this English edition of the first and second parts of "Attaining God in This Very Life". Please accept my best wishes.

"Attaining God in This Very Life" is a series of 5 volumes filled with the nectar of the divine words of my spiritual master Nitya-līlā Praviṣṭa Oṁ Viṣṇupāda Aṣṭottara-śata Śrī Śrīmad Bhakti-dayita Mādhava Gosvāmī Mahārāja. Anyone who reads these books and chants one hundred thousand *harināma* daily will attain the lotus feet of Bhagavān Śrī Kṛṣṇa in this very lifetime - this is a definite certainty.

Since these books exclusively describe the glories of *śrī harināma*, one will automatically receive showers of Bhagavān Śrī Kṛṣṇa's mercy by distributing them free of charge. Anyone can experience this. Everyone has the right to print these books in any language and distribute them free of charge; however, if anyone prints these books

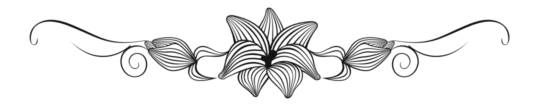
for commercial purposes, he will commit an extremely grave offense and will have to suffer in Raurava hell – this has been said by my spiritual master.

It is my earnest request to all the devotees to preach the nectarean instructions of my spiritual master to the greatest possible extent.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Everyone should certainly chant at least sixty-four rounds, or one hundred thousand holy names of this *mahā-mantra*, daily. I shall consider my endeavor successful if even one person becomes engaged in devotional service after reading this book.

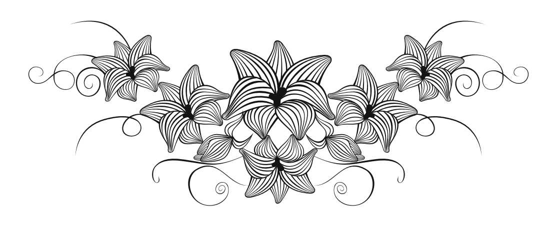
Aniruddha Dāsa



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

|| Śrī Śrī Guru Gaurāṅgau Jayataḥ ||

THE DIRECT AUDIENCE OF BHAGAVĀN



Śrī Aniruddha Dāsa Adhikārī, a great *parama-bhāgavata* devotee, firmly dedicated to chanting *harināma*, stayed in Vraja from 13 March until 30 March in the year 2013. After describing the glories of *śrī harināma* for four days in Śrī Vinoda-vāṇī Gauḍīya Maṭha, Vṛndāvana, he proceeded to Śrī Rādhā-kuṇḍa. After taking *darśana* of Śrī Rādhā-kuṇḍa, he visited the *bhajana-kuṭira* of *parama-vaiṣṇava santa*, Pūjya-pāda Śrī Mahānidhi Swami to take his *darśana*.

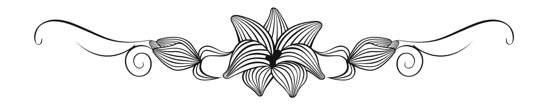
During Aniruddha Prabhu's previous visit to Śrī Rādhā-kuṇḍa in Kārtika 2012, he had met Mahānidhi Swami and was overwhelmed by his love for him. Therefore, this time, on reaching Rādhā-kuṇḍa, he immediately went to meet him. Falling at his feet, he started rolling on the ground and completely lost external awareness. Overwhelmed with ecstasy, constant tears were flowing from his eyes.

On the next day 18 March 2013, in the company of Pūjya-pāda Śrī Viṣṇu-daivata Svāmī, Śrī Dau-dayāla dāsa and his wife Śrīmatī Prāṇeśvarī Dāsī, Śrī Ramesh Guptā of Jaipur and his wife, Dr. Kanikā, Śrīmatī Rasa-manjarī devī, and Śrī Haripāda dāsa, Śrī Aniruddha Prabhujī went to

Candra-sarovara. There, he had the *darśana* of the *samādhi* and *bhajana-kuṭīra* of *mahātmā* Sūra dāsa. While all the devotees were standing at the door of the *bhajana-kuṭīra* taking *darśana*, suddenly Śrī Aniruddha Prabhujī had direct *darśana* of Bhagavān Śrī Kṛṣṇa. Astonished and ecstatic, Prabhuji urged all the devotees accompanying him to also take that *darśana*, but none of them were able to see Him. Then, Śrī Aniruddha Prabhujī entered into *bhāva-avasthā* (the state of ecstatic love), and he requested Bhagavān Śrī Kṛṣṇa to give His *darśana* to all the devotees present there.

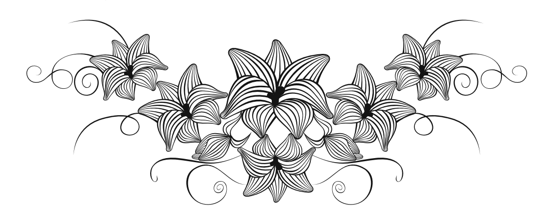
In no time, right before everyone's eyes, an outline of the beautiful form of Bhagavān Śrī Kṛṣṇa manifested on the white screen hanging on the wall of the *bhajana-kuṭīra*, and all the devotees were ecstatic to receive that *darśana*. This indirect *darśana* received by the devotees took place only due to the mercy of Śrī Aniruddha Prabhujī.

|| Jaya Śrī Kṛṣṇa! Jaya Mahātmā Sūra dāsa ||



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

O HARINĀMA, PLEASE DESCEND ON MY TONGUE



āo-āo nāma hari kā, merī rasanā para āo
merī rasanā para āo prabhu, merī jihvā para āo
āo-āo nāma hari kā, merī rasanā para āo(refrain)

O *harināma*, please come and descend on my tongue.

rasanā merī ati durbhāginī, kaṭu vācinī aura pāpamayī
aba-avaguṇa bisarāo isake, ā jāo prabhu ā jao (1)

My tongue is very unfortunate. It is sinful and likes to speak only bitter words. O Lord, ignore its bad qualities, and please come.

kaṅṭha merā ati karkaśa vāṇī, nāma madhurimā nahīṁ jānī
apanī madhurimā āpa bikhero, nāma-sudhā-rasa barasāo
āo-āo nāma hari kā, merī rasanā para āo (20)

My throat is hoarse; my words do not know the sweetness of the holy name. Please spread Your sweetness and sprinkle the nectar of the holy name on me. O *harināma*, please descend on my tongue.

citta merā ati mūla malinā, aṅdha-kūpa saba duḥkha-dīnā
apanī jyoti āpa bakhero, antare jyoti jalā jāo
āo-āo nāma hari kā, merī rasanā para āo

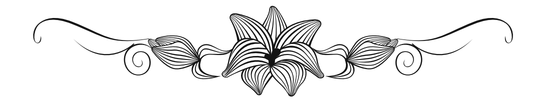
My heart is very contaminated; as a result, I am perpetually in a wretched and distressed condition. O Lord, please descend in my heart, spread Your effulgence, and light up the lamp of transcendental knowledge in the core of my dark heart. O *harināma,* please descend on my tongue.

tana-mana meiṅ aura śvāsa-śvāsa meiṅ,
roma-roma meiṅ basa jāo
raga-raga meiṅ jhanakāra uṭhe prabhu,
antara bīna bajā jāo
āo-āo nāma hari kā, merī rasanā para āo

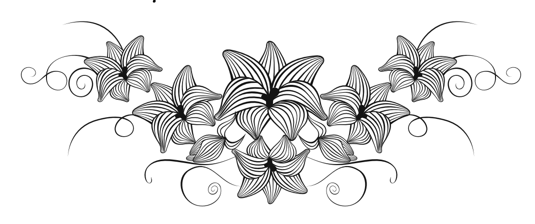
Please be situated in my body, mind, every breath, and pore. May the holy name resound in every vein of my body, thus causing the lute of my heart to play melodiously. O *harināma,* please descend on my tongue.

putra kī jīvana naiyā ke khavaiyā,
bhava ḍūbata ko pāra lagaiyā
jīvana naiyā pāra lagāne, ā jāo prabhu ā jao
āo-āo nāma hari kā, merī rasanā para āo
merī rasanā para āo prabhu, merī jihvā para āo
āo-āo nāma hari kā, merī rasanā para āo

O Lord, You are the captain of the boat of Your son's life. Please take this boat safely across the dreadful ocean of material existence. O *harināma,* please descend on my tongue. Please come and descend on my tongue.



AB TOḤ HARINĀMA LAU LĀGĪ



ab toḥ harināma lau lāgī
saba jaga ko yaha mākhan corā, nāma dharyo vairāgī (1)

Now I am addicted to chanting the names of Hari. He who was famed as the 'butter thief' is now being called a 'renunciate'.

kita choḍī vaha mohana muralī, kita choḍī saba gopī
mūṇḍa muḍāī ḍori kaṭi bāṅdhī, māthe mohana ṭopī (2)

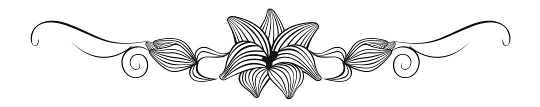
Where has He left behind the cowherd damsels of Vraja and His flute which bewildered them? Now, He has shaved His head, strung a loin cloth and worn a sādhu hat.

māta jasomati mākhana kārana, bāṅdhe jāke pāva
syāma kiśora bhayo nava gaurā, caitanya jāko nāva (3)

That same Kṛṣṇa whom mother Yaśodā punished for stealing butter by tying His lotus feet, who is in the prime of youth with a dark blue complexion has now become Śrī Kṛṣṇa Caitanya, a fresh youth with a golden colour (of Śrīmati Rādhārani).

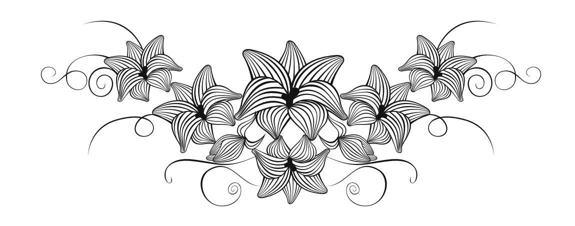
pītāmbara ko bhāva dikhāvei, kaṭi kaupīna kasei
gaurakṛṣṇa kī dāsī 'mīrā' rasanā kṛṣṇa basei (4)

Wearing a loincloth, you are displaying the mood of Śrī Rādhā. The holy name of Śrī Kṛṣṇa has manifested on the tongue of Mīrā, who is the servant of Gaura and Kṛṣṇa.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

BHAGAVĀN ŚRĪ KṚṢṆA'S AUDIENCE (DARŚANA) IN 2 MINUTES



Śrīmad Bhāgavatam mentions the pastime of Mahārāja Khaṭvāṅga who had *darśana* of Bhagavān in one *muhurta* (48 minutes). However my most worshipable Śrīla Gurudeva has mentioned that anyone who daily recites the below mentioned three prayers, which take only two minutes, will definitely attain Bhagavān Śrī Kṛṣṇa in this very lifetime. These three prayers are the essence of all the religious texts including Vedās and Purānas.

First Prayer

At night before resting –

"O my *prāṇanātha* (Lord of my life) Govinda! When I am about to die and when You leave my body with my last breath, please make me chant Your holy name. Please do not forget."

Second Prayer

In the morning just as you wake up –

"O my *prāṇanātha* ! From this moment on, till I rest at

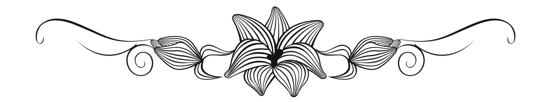
night, whatever activities I perform, may I do them as an offering unto You. And whenever I forget this, kindly remind me.

Third Prayer

After bathing and other morning rituals like *ācamana*, applying *gopi-candana tilaka* etc. –

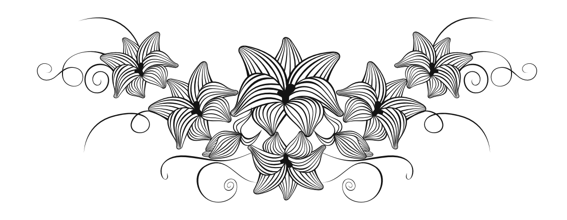
"O my *prāṇanātha* Govinda! Please be merciful and make my vision such that I see only You in every atom and within every living entity.

Important tip: It is essential to offer these three prayers continuously for three months. By doing so, offering these prayers will come naturally to you. Bhagavān will instantly shower His mercy upon one who prints and distributes these three prayers. Anyone can try this out and see it for himself.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

ONE CAN ATTAIN BHAGAVĀN ONLY BY PLEASING TULASĪ-DEVĪ



Until Vṛndā Mahārāṇī bestows her mercy upon us, our spiritual master, the Vaiṣṇavas and even the Supreme Personality of Godhead Himself cannot help us. Bhagavān does everything with the counsel of Tulasī Mahārāṇī. This vast topic is elaborately described in various religious texts and scriptures; here, we shall discuss it only in brief.

If a practitioner (*sādhaka*) disrespects the chanting beads given by the spiritual master, he will be unable to concentrate on the holy name.

The crest-bead (*Sumeru*), which is right in the middle of the chanting beads, is a direct manifestation of Bhagavān Himself. The dry Tulasī beads on either side of the *Sumeru* represent the cowherd damsels (*gopīs*) of Vraja, surrounding Bhagavān. If we disrespect the beads (*mālā*), which are like our mother, they may become entangled or slip from our fingers while chanting. If we think ill of someone, the *mālā* may break. Only when we reverentially honour our *mālā*, can our mind be fixed in chanting, developing taste for it; then, chanting will not feel like a burden.

Chanters perceive the beads as being inert and lifeless, but the beads are not lifeless in reality. If one deliberates on this, can a lifeless object free one from the influence of the illusory potency (*māyā*)? Can it help us meet Bhagavān?

The *mālā* is our eternal mother since time immemorial; she alone can arrange for us to meet her husband, the Supreme Lord.

When you pick up the bead bag just before chanting, first of all, hold it in both hands and chant the *harināma mahā-mantra* five times.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

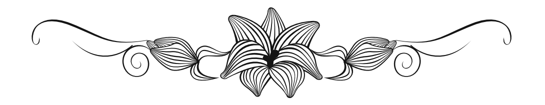
After this, first touch the bead bag to your head, then to your heart, and finally to your lips, gently kissing her 'lotus feet', thus showing honour to Mother Mālā.

Only after having completed this process, should you put your right hand into the bead-bag; and you will notice that you find the Sumeru instantly. Otherwise, Mother Mālā will not let you find the crest-bead, or Sumeru Bhagavān at first go. Rather, you will have to search for Sumeru. After chanting, the beads should be kept in a clean place; putting them in an unclean location is an offense.

The importance of rendering excellent service to Mother Tulasī, who descends to Earth in the form of a plant,

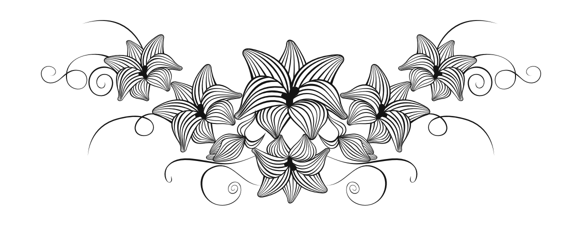
cannot be sufficiently emphasized in words. Śrī Caitanya Mahāprabhu showed through His own example of profuse service to Vṛndā Mahārāṇī.

This is the most confidential teaching of Śrī Gurudeva, and anyone can experience the results of following his instructions himself. There is no need of evidence for something that can be experienced first-hand.



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

ĀPA KAHĀṄ HO? (WHERE ARE YOU?)



hā gaurāṅga! hā gaurāṅga!
kahā gaurāṅga! kahā gaurāṅga!
kahā jāu? kahā pāu āpakā gaura-vadana?
āpakā prema-svarupa!

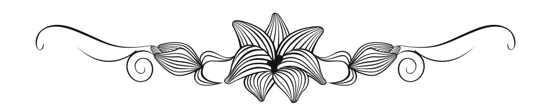
O Gaurāṅga, where are You? Where shall I go? Where shall I be able to see Your golden face and loving form?

he dayā-nidhāna! āpa kahā ho?
maiṅ āpako ḍhuṇḍha rahā hūṅ.
maiṅ akelā bhaṭaka rahā hūṅ. āpa kahā ho?

O source of mercy, where are You? I am searching for You; I am wandering all alone. Where are you?

kahā jāu? kahā pāu āpakā darśana?
kahā darśana pāu – he kīrtanānanda!
darśana do svāmī! isa dīna-hīna garība ko darśana do!

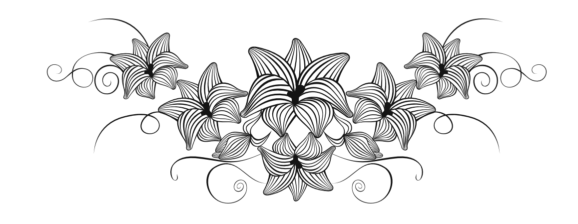
Where shall I go? Where shall I receive Your audience, O bestower of the bliss of loud chanting of the holy names? Please give Your audience to this wretched person.



ŚRĪ ŚRĪ NITĀI GAURA CĀLĪSĀ

(Forty verses glorifying Śrī Śrī Nitāi Gaura)

Author: Dr. Bhāgavata Kṛṣṇa Nāṅgiyā



dohā-

śrī caitanya kṛpā-nidhi, kaliyuga ke avatāra
prema-bhakti vitaraṇa karī, diyā sabhī ko tāra

Śrī Caitanya Mahāprabhu is an ocean of mercy. He is the incarnation of *kali-yuga.* He distributed the loving devotional service unto Lord Kṛṣṇa to the whole world, and thus delivered everyone.

śrī-nityānanda gadādhara, śrī-advaita śrīvāsa
janma janma sumirana karu, hari-dāsana kau dāsa

Life after life I shall remember the lotus feet of Śrī Nityānanda, Śrī Gadādhara, Śrī Advaita, Śrī Śrīvāsa, and the servants of the servants of Lord Hari.

caupāī

śrī caitanya kṛpā ke sāgara,
rādhā-kṛṣṇa milita tanu āgara ||1||

Śrī Caitanya Mahāprabhu is an ocean of mercy. He is the combined form of Śrī Rādhā and Śrī Kṛṣṇa.

navadvīpa prakaṭe śrī nimāī,
***jagannātha pitu śaci hai māī* ||2||**

Nimāī was born in Navadvīpa. His father's name was Śrī Jagannātha Miśra and His mother's name was Śrīmatī Śacidevī.

māsa phālguna tithī pūrṇimā,
***candra-grahaṇa sundara thī suṣamā* ||3||**

In the month of Phālguna on the full moon evening, the beautiful splendor of the lunar eclipse had spread.

bhāgīrathi kā divya kinārā,
***nimba vṛkṣa kā saghana sahārā* ||4||**

Near the divine bank of the Ganges River, there was the dense shelter of a neem tree.

hari hari bolen nara aura nārī,
***nārāyāṇa prakaṭe sukhakhārī* ||5||**

All the men were chanting, "Hari, Hari." At that time, the original Lord Nārāyaṇa, who gives happiness to the whole world, appeared.

śiśū rūpa caṅcala ati bhārī,
***paḍhe likhe nahi māta dukhārī* ||6||**

The child was very restless by nature. Since He was not reading or writing properly, His mother was always in distress.

hue yuvā prakaṭī paṇḍitāī,
adhyāpaka bane gaura nimāī ||7||

However, when Nimāī reached the age of youth, His scholarship and erudition automatically manifested, and He displayed the qualities of genius and arrogance. He took up the role of a teacher.

cāro ora huī para-siddhi,
kṛṣṇa pracākara nāma mahānidhi ||8||

He later became famous in all the four directions as a preacher of Kṛṣṇa consciousness, immersing everyone in a great ocean of the holy names.

yahī paḍhāte āṭho yāma,
māta pitā dhana kṛṣṇa hī dhāma ||9||

All day He used to teach that Lord Kṛṣṇa is everyone's mother, father, wealth, and shelter.

mātā śīghra vacana hai līnā,
lakṣmī-priyā vivāha śubha kīnā ||10||

He had promised His mother that He would take a wife, and thus she arranged His auspicious marriage to Śrīmatī Lakṣmī-priyā.

alpa samaya dukha dekhī mātā,
sarpa daṁśa se sidharī byāhatā ||11||

For some time, Mother Śacī saw the distress of separation experienced by Śrīmatī Lakṣmī-priyā when Nimāī went to East Bengal to distribute knowledge. Later on, Śrīmatī Lakṣmī-priyā could no longer tolerate the situation, and she left this world due to being bit by this snake of separation.

punaḥ māta ika vadhū le āī,
viṣṇu-priyā śubha lakṣaṇa byāī ||12||

Again, Mother Śacī arranged for Nimāī's marriage – this time to Śrīmatī Viṣṇu-priyā, who went to live with them. Her new daughter-in-law was endowed with many auspicious qualities.

māta pitā vara sevā karatī,
rahatī kṛṣṇa śaraṇa mana haratī ||13||

Śrīmatī Viṣṇu-priyā would render profuse service to her mother-in-law, father-in-law, and husband. Her mood of service and surrender to Lord Kṛṣṇa attracted the hearts of all.

aba prabhu līlā vistara kīnhā,
nityānanda mile taba cīnhā ||14||

Then, the Supreme Lord enacted the wonderful pastime of meeting Lord Nityānanda at the house of Śrī Nandana

Ācārya and recognizing Him as His elder brother Balarāma from *kṛṣṇa-līlā*.

saṅkarṣaṇa ke rūpa apārā,
sarva jagat ke āpa adhārā ||15||

Lord Nityānanda has innumerable forms. Saṅkarṣaṇa, Śeṣa Nāga, and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean, and ocean of milk are His plenary portions and the portions of His plenary portions. Thus, He is the shelter of the whole world.

tretā meiṅ śrī rāma-lakṣamaṇa,
dvāpara meiṅ balarāma-kṛṣṇa bana ||16||

These two eternal brothers appeared in Tretā-yuga as Śrī Rāma and Śrī Lakṣmaṇa. In Dvāpara-yuga, They appeared as Kṛṣṇa and Balarāma.

kali meiṅ gaura-nitāi prema-dhana,
prakaṭe sac-cid-ānanda rūpa ghana ||17||

In Kali-yuga, Lord Gaurāṅga and Lord Nityānanda descended with the wealth of love of Godhead. They are the embodiment of knowledge, bliss, and eternality.

nityānanda baḍe anurāgī,
nāma-prema kī bhikṣā māṅgī ||18||

Nityānanda Prabhu showed deep love for all of the fallen, conditioned souls born in the horrendous Kali-yuga. He

simply begged everyone to chant *harināma* and love Lord Kṛṣṇa.

brāhmaṇa bhrāta jagāī-madhāī,
dono madyapa nīca kasāī ||19||

There were two fallen *brāhmaṇas* named Jagadānanda and Mādhavānanda. Everyone called these sinners, low class drunkards, and heartless butchers by the nicknames Jagāi and Madhāī.

mada-madāndha prabhu ghāyala kīnā,
prakaṭe gaura śastra gahi līnā || 20||

In a drunken stupor, Madhāī attacked Nityānanda Prabhujī and injured Him by throwing a piece of earthen pot. When Mahāprabhu arrived, He saw blood flowing from the forehead of His dear brother, and summoned His Sudarśana *cakra* to chop off the heads of the two vile sinners.

cakra-sudarśana garajana kīnā,
nityānanda hari varajana kīnā ||21||

As Sudarśana *cakra* was roaring and waiting for the final order to kill, merciful Nityānanda Prabhu pleaded with Lord Gaurāṅga and persuaded Him not to use it.

māraṇa hita nahi tava avatārā,
prema pradāyaka rūpa tihārā ||22||

Lord Nityānanda reminded His brother Gaurāṅga, "O Nimāī, You have not incarnated to kill anyone in this age. Simply by glancing at Your beautiful form, everyone will develop love for Lord Kṛṣṇa."

sādhū bhaye jagāī-madhāī,
prabhu kirapā baraṇī nahiṁ jāī ||23||

After this incident, Jagāi and Madhāī became very saintly by nature. No one can fully describe the mercy of the Supreme Lord Caitanya.

musalamāna kājī kī laḍāī,
saṅkīrtana para roka lagāī ||24||

A city magistrate by the name of Cāṅda *kājī* threatened the devotees and objected to their blissful congregational chanting of the holy names.

narasiṁha rūpa dharyau taba gaurā,
bhaya se akulita kājī baurā ||25||

Lord Gaurāṅga took the form of Lord Nṛsiṁha (the half-man, half-lion incarnation of Lord Kṛṣṇa) and chastised Cāṅda Kājī in a dream. Seeing that ferocious form, Cāṅda Kājī was filled with great fear.

natamastaka caraṇana meiṅ dauḍā,
vacana diyā hai taba prabhu choḍo ||26||

When Cāṅda Kājī saw the civil disobedience protest

arranged by Lord Caitanya with thousands of devotees, he ran to the Lord and fell at His feet. Cāṅda Kājī promised the Lord that he would never again obstruct the congregational chanting of the holy names. Therefore, the Lord pardoned him.

abhimānī digvijayī sudhārā,
aru prakāśānanda udhārā ||27||

Keśava Kaśmīrī was very proud of his scholarship and erudition. Mahāprabhu easily defeated him, and thus turned him into a humble devotee. Prakāśānanda Sarasvatī was a staunch monist; however, Mahāprabhu removed his monistic conceptions and converted him into a staunch devotee.

āṅgana kīrtana nitya śrī-vāsā,
parama ekānta harī ke dāsā ||28||

Every night Mahāprabhu used to do *kīrtana* in the courtyard of Śrīvāsa Paṇḍita, who was His unalloyed servant.

jagannātha tava dhāma piyārā,
niratata ratha saṅga ati vistārā ||29||

O Lord Caitanya, Jagannātha Purī is a holy abode that is very dear to You. You performed many sweet pastimes, such as singing and dancing simultaneously in seven groups of devotees, during the annual cart festival of Lord Jagannātha.

śrī haridāsa nāma avatārā,
rājā pratāpa rudra balihārā ||30||

Śrī Haridāsa Ṭhākura always chanted three hundred thousand holy names daily. King Pratāparudra was a great devotee of Lord Caitanya who pleased the Lord by singing *gopī-gīta.*

jhārikhaṇḍa mṛga vyādha nacāye,
hari hari bole aśru bahāye ||31||

On the way to Vṛndāvana, Mahāprabhu entered the Jhārikhaṇḍa forest. He magically induced tigers, deer, elephants, and other forest creatures to sing the names of Kṛṣṇa with Him. Tears flowed from His eyes as He chanted the sweet names of Lord Hari.

śikṣā aṣṭaka niḥsṛta kīnā,
ṣaḍ-gosvāmī ādṛta kīnā ||32||

With ecstatic joy He narrated His famous *Śikṣāṣṭaka* prayers to His dearmost associates, Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. These eight prayers explain that Kṛṣṇa *nāma-saṅkīrtana* is supremely beneficial for the living entities of Kali-yuga. He put śrī-*kṛṣṇa-saṅkīrtana* in the highest position, and conclusively taught that the chanting of Kṛṣṇa's holy names with devotion is the only means of happiness and satisfaction for every living being in the universe. At Prayāga *Dhāma*, the Lord empowered Śrīla Rūpa Gosvāmī to understand and expound on the

divine love and mood of the eternal residents of Vṛndāvana. At Kāśī *Dhāma*, He affectionately taught Śrīla Sanātana Gosvāmī and others the principles and practices of pure devotion. Thus, Lord Caitanya gave pertinent instructions about devotional service to the six *gosvāmīs*.

śrī vṛndāvana ko prakaṭāyā,
braja garimā kā daraśa karāyā ||33||

Śrī Caitanya Mahāprabhu rediscovered the glories of Vraja and showed everyone its importance.

rādhā-kṛṣṇa-kuṇḍa ati śobhita,
śrī govardhana-dhara mana lobhita ||34||

Rādhā-kuṇḍa and Śyāma-kuṇḍa are very beautiful. The Deity of Śrīnāthajī (Lord Kṛṣṇa lifting Govardhana Hill) attracted the heart of Mahāprabhu.

śāstra pramāṇa bhāgavata mānī,
jīva kṛṣṇa kā dāsa bakhānī ||35||

"Vrajendra-nandana Śrī Kṛṣṇa is the supremely worshipful Deity. Śrī Vṛndāvana Dhāma is as worshipful as Kṛṣṇa because it is the place of His pastimes. Among all forms of worship, the *gopīs*' worship of Kṛṣṇa is supreme. *Śrīmad-Bhāgavatam* offers the supreme, flawless evidence of these truths. Every living entity is a servant of Lord Kṛṣṇa." These are the teachings of Śrī Caitanya Mahāprabhu.

japa-tapa saṁyama jñāna yoga madhi,
sarva-śreṣtha maga bhaktī vāridhi ||36||

Entering the ocean of loving devotional service is far superior to chanting ordinary *mantras*, performing austerities, controlling the senses, pursuing speculative knowledge, practicing mysticism, and carrying out other such activities.

kali meiṅ keśava kīrtana sārā,
aura gatī nahi isake pārā ||37||

In the age of Kali, the congregational chanting of the holy names is the essence of all instructions. There is no other way of deliverance.

mahā-mantra hare-kṛṣṇa hai dhyānā,
gopī prema hai lakṣya bakhānā ||38||

Mahāprabhu instructed that the sixteen-word *mahā-mantra*, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*, destroys the sins of the three worlds. The four *Vedas* do not mention a method for achieving liberation from material bondage that is superior to chanting and meditating on this *mahā-mantra*. Mahāprabhu also declared that to develop conjugal attachment to Lord Kṛṣṇa in the mood of the cowherd damsels of Vraja is the highest goal of human life.

prema viraha ne saba kucha haranā,
jharajhara aśru bahe jo jharanā ||39||

When Mahāprabhu experienced separation from Lord Kṛṣṇa, He used to shed profuse tears from His beautiful eyes. He would lose all sense perception and fall unconscious.

taḍaphata prāṇa priye bina hīnā,
jagannātha meiṅ bhaye taba līnā ||40||

In His condition of separation from Lord Kṛṣṇa, He was like a fish out of water. His very life-airs were hankering for the audience of Lord Kṛṣṇa. At the age of forty-eight, when He could no longer tolerate this separation, He disappeared into the Deity of Lord Jagannātha.

dohā

gaura-nitāī prema se, jo dhyāve cita lāya
prema bhakti sudṛḍha kare, nirmala hoya kaṣāya
śrī vṛndāvana meīn vāsa laha, saṅkīrtana ādhāra
'kṛṣṇa' prema kī vāridhī, harīnāma kā sāra

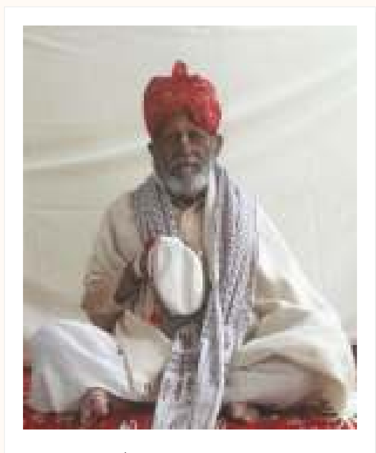
If one meditates with love and affection on the lotus feet of Gaura and Nitāi in the core of his heart, his loving devotional service will increase and all unwanted habits will vanish. One should take shelter of the congregational chanting of the holy names and reside in Vṛndāvana *dhāma*. If one wishes to obtain the ocean of love of Lord Kṛṣṇa, he should make *harināma* the essence of his life.



Śrī Gaurahari



Śrī Nṛsiṁhadeva



Śrī Gurudeva



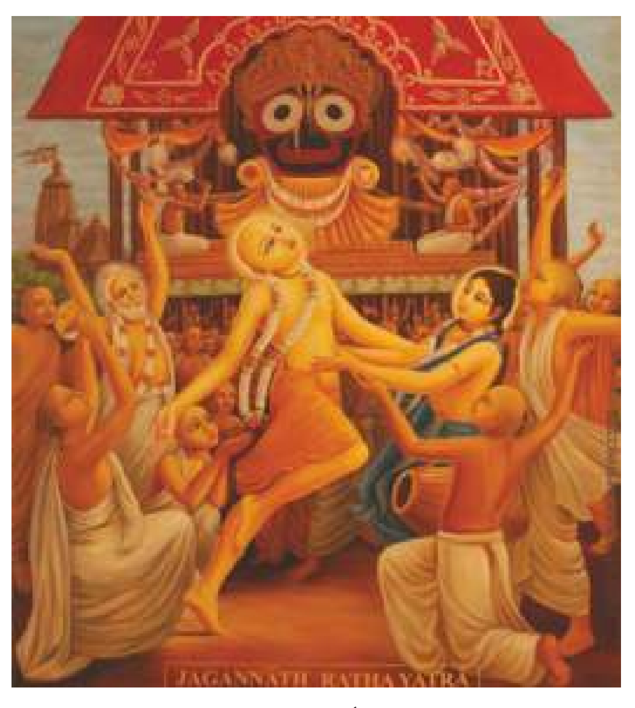
Śrī Kṛṣṇa



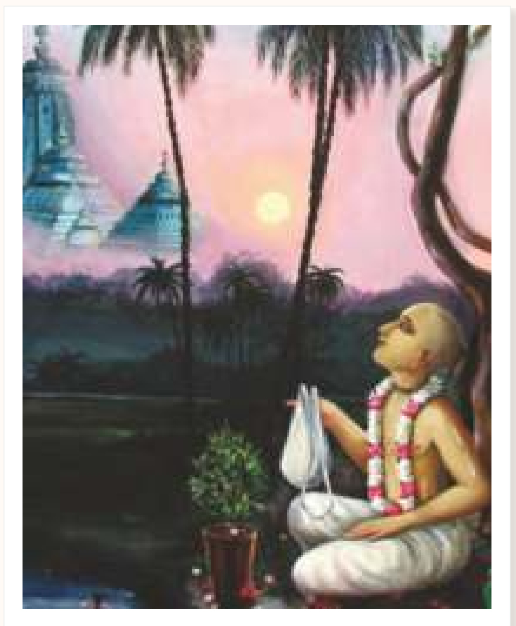
Śrī Rādhā



Lord Jagannātha, Baladeva, and Subhadrā



The lamentation of Śrī Gaurahari



Nāmācārya Śrī Haridāsa Ṭhākura



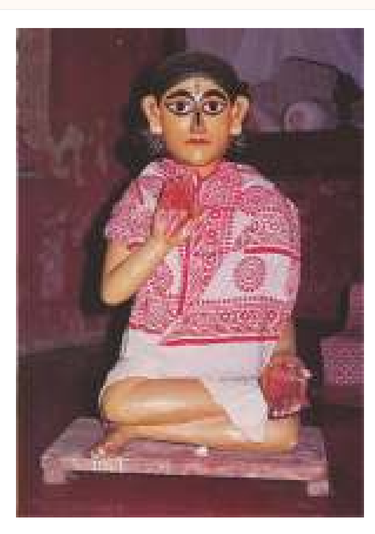
Śrī Sad-gosvāmis
Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmi, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī



Śrīla Mādhavendra Purī



Devarṣi Nārada



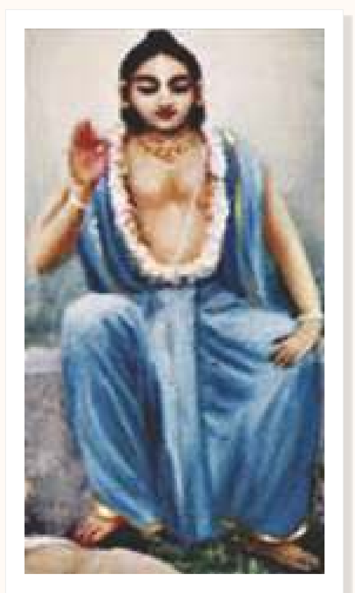
Śrīpāda Īśvara Purī



Śrī Brahmā



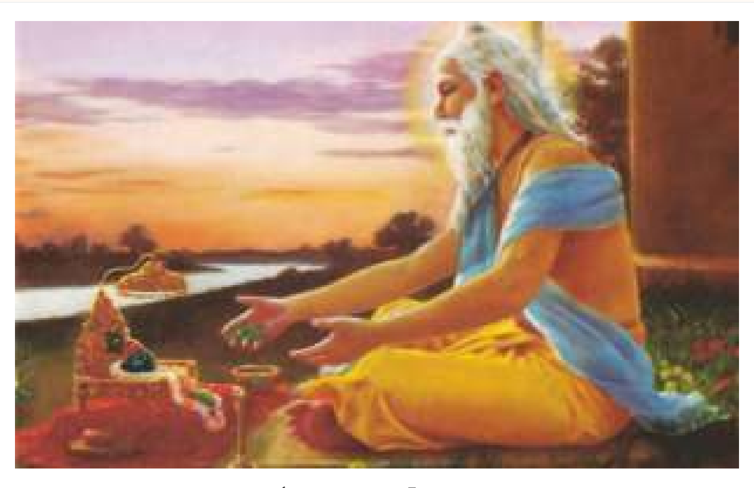
Śrī Sanakādi



Śrī Nityānanda Prabhu



Śrī Śiva



Śrī Advaita Ācārya



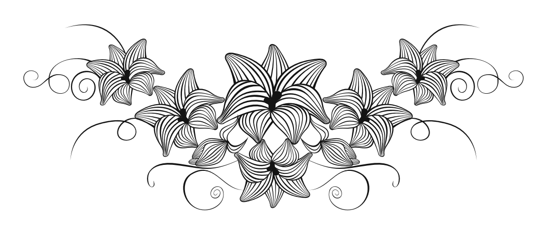
Śrī Gadādhara Paṇḍita



Śrī Śrīvāsa Paṇḍita

GLORIES OF HARI-GURU-VAIṢṆAVAS

By Haripāda Dāsa Adhikāri



Śrī Aniruddha Dāsa Adhikāri, a pure devotee who has dedicated his life to the chanting of names of Śrī Kṛṣṇa has mentioned the topmost and pure method of chanting the holy names in his write up, 'Causeless devotion rising constantly in one's heart'. Even though it was very confidential, Prabhu has very mercifully revealed it to all the devotees. He himself has tasted this rasa and now has become the vessel to distribute this divine love. Śrī Gaura Sundara Himself and the spiritual master of Śrīla Aniruddha Prabhu, nitya-līlā-praviṣṭa Oṁ Viṣṇupāda 108 Śrī Śrīmad Śrīla Bhakti-dayita Mādhava Gosvāmī Mahārāja are both extremely pleased with him.

My Gurudeva, Tridanḍi Swāmi Śrīla Bhaktivallabha Tīrtha Gosvāmī Mahārāja who is the current principal ācārya of Śrī Caitanya Gauḍīya Maṭha which has centres all over India has causelessly given this all inspiring priceless gift in the form of a book 'Sri Gaura Pārśada' which consists of concise biographies of our *gauḍīya vaiṣṇava ācāryas* to devotees aspiring for pure devotional service. The reason

why I have mentioned some biographies of the associates of Śrī Gaura and our *gauḍīya vaiṣṇava ācāryas* is that they are related to this. Without the mercy of these associates and our ācāryas, it is not only rare but also impossible to attain pure love of Kṛṣṇa.

There is one *bhajana* of Śrīla Bhaktivinoda Ṭhākura:

The pure devotee is very dear to Bhagavān and thus tasting the mellows of hearing his nectarean teachings and pastimes is considered to be the topmost process of attaining the mercy of Bhagavān. Bhagavān is more pleased when His pure devotee is worshipped rather than His own self. He is overjoyed to hear the glories of His pure devotee to such an extent that He forgets Himself. Very quickly, Bhagavān manifests His pastimes in the hearts of those devotees who have attained the mercy of His pure devotees. Only with the mercy of a pure devotee can one attain the mercy of Bhagavān.

1. Śrī Gurudeva

Śrī Gurudeva is a direct manifestation of Lord Hari. He is also non-different from Him. According to *bhakti-śāstras*, Śrī Guru is an intimate devotee of Lord Śrī Kṛṣṇa. Our affection for Śrī Guru should be on par with our affection for Śrī Kṛṣṇa; both are equally worshipable. Spiritual perfection can only be attained when devotion to Śrī Kṛṣṇa

is imbued with devotion unto Śrī Guru. However, it should be noted that those who consider and worship Śrī Guru as Śrī Kṛṣṇa Himself, giving up their devotion unto Śrī Kṛṣṇa altogether, become diverted from the true path. Liberation becomes uncertain for them.

Guru is of two kinds - *dīkṣā* Guru and *śikṣā* Guru. One who bestows *mūla-mantra* to perform devotional service unto Bhagavān is called *dīkṣā* Guru, and one who instructs and enlightens about devotional service unto Bhagavān is called *śikṣā* Guru. One can have many *śikṣā* Gurus. In reality, it is only the potency of Śrī Kṛṣṇa manifesting in the heart of Śrī Guru that bestows mercy on a disciple. Hence, there is no difference between a *dīkṣā* Guru and a *śikṣā* Guru. This is the significance of Śrī Guru.

2. Śrī Nṛsiṁhadeva

The appearance of Lord Nṛsiṁhadeva is described in the 7th canto of Śrīmad-Bhāgavata Purāṇa. In order to protect His dear devotee - Prahlāda, Lord Nṛsiṁhadeva appeared on the 14th day of the waxing moon in the month of Vaiśākha. There are two aspects to Lord Nṛsiṁhadeva. For non-devotees, He is ferocious and for devotees, He assumes a form full of loving parental affection. Devotion unto Him enriches one's *bhakti* by removing all unfavourable tendencies. Devotees dealing with *anarthas* need special mercy of Lord Nṛsiṁhadeva, who is the remover of all

obstacles on the path of *bhakti*. Thus, all devotees must pray to Him to seek His favour. Upon rising and before resting, and twice during the course of the day, as per convenience, one must repeat this prayer four times:

1. ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁham ādiṁ śaraṇaṁ prapadye
2. namas te narasiṁhāya prahlādāhlāda-dāyine
hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye
3. vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye saṁvit taṁ nṛsiṁham ahaṁ bhaje
4. śrī-nṛsiṁha, jaya nṛsiṁha, jaya jaya nṛsiṁha prahlādeśa
jaya padmā-mukha-padma-bhṛṅga

3. Śrī Gaurahari

Vrajendranandana Śrī Kṛṣṇa Himself appeared in the form of Śrī Kṛṣṇa Caitanya in *kali-yuga*, adorned in yellow robes, to propagate the *yuga-dharma* – chanting the holy names of Śrī Hari. His body is as beautiful and attractive as supremely effulgent gold. His voice is very sweet and melodious. His moon-like face displays an unlimited splendour and beauty. His eyes are big and beautiful like lotus petals and His arms are very long. His nose is also very beautiful. When He lifts both His arms high up and chants 'Hari Hari!' and casts His love-laden glances at anyone; at that very moment, all *karmas* of that individual

from millions of lifetimes are destroyed and he receives pure love for Kṛṣṇa.

jaya śacīnandana jaya gaurahari
gadādhara prāṇa-dhana saṅkīrtana bihārī
jaya śacīnandana jaya gaurahari
viṣṇupriyā prāṇa-dhana nadiya bihārī
jaya śacīnandana gaura guṇakara
prema paraśa-maṇi bhava rasa sāgar

That famous Mahāprabhu who has come as the son of Śrīmatī Śacīdevī is also known as Śrī Gaurahari. By His causeless mercy, He has appeared to bestow the most sublime and radiant mellow of His own service in the form of *harināma*. I offer my obeisances unto that Lord Śrī Kṛṣṇa Caitanya, who is Śrī Kṛṣṇa Himself, appearing in the mood and complexion of Śrīmatī Rādhārāṇī.

4. Śrī Kṛṣṇa

Śrī Kṛṣṇa, being Bhagavān Himself, is the supreme controller. His form is eternal, full of knowledge and bliss. He is beginningless, yet He is the origin of all. He is Govinda, the cause of all causes. He is the son of the King of Vraja, Śrī Nandarāja. Replete with all opulences, He is omnipotent and His form is the embodiment of all *rasas*. He is the personification of *sṛngāra rasa*. What to speak of others, even He Himself is bewildered by His ever-increasing and unsurpassed beauty. The sweetness

of Śrī Kṛṣṇa's beautiful moon-like face and His form is so attractive that He feels like embracing Himself. The most desirable object for any soul is service to Śrī Kṛṣṇa's lotus feet which is bestowed by *harināma*. The pleasure that one gets by chanting *harināma* is incomparable, supreme and the best among all.

5. Śrī Rādhā

Among the unlimited energies of Śrī Kṛṣṇa, Śrī Rādhā is His aspect of bliss. In other words, She is the pleasure potency of Śrī Kṛṣṇa. She is the personification of *mahābhāva*, the highest stage of love for Śrī Kṛṣṇa. Accepting this essential aspect of love of Godhead, Śrī Kṛṣṇa has manifested in the form of Śrī Kṛṣṇa Caitanya.

A living being has no access to the loving devotional sentiments of Śrī Rādhā. Being *taṭasthā śakti* (marginal potency) of Bhagavān, the *jīvas* can only serve following in the wake of Her spontaneous love. And the happiness and bliss one relishes in this *rāgānuga sevā* is simply indescribable. Śrī Rādhā is full of kindness, mercy and compassion.

In order to receive Her mercy, it is important to please Her by (mentally) sitting by Her lotus feet and making Her hear Her beloved Śrī Kṛṣṇa's name. In the Hare Kṛṣṇa *mahā-mantra*, 'Hare' means Śrī Rādhā. When we chant *japa* or perform *kīrtana* of the *mahā-mantra*, we are always calling out to Śrī Rādhā first.

Simply by hearing 'Hare', Kṛṣṇa becomes ecstatic and by hearing 'Kṛṣṇa', Śrī Rādhā bestows Her mercy. Therefore, by loudly chanting (*japa* or *kīrtana*) of the *mahā-mantra,* the mercy of both Śrī Kṛṣṇa and Śrī Rādhā is attained.

All glories to Śrī Rādhā!

6. Lord Jagannātha, Baladeva, and Subhadra

Lord Jagannātha is none other than Śrī Kṛṣṇa Himself and Lord Baladeva is His elder brother, while Subhadrā is Their sister. In Jagannātha Purī They are splendidly situated in Their temple, next to the ocean on top of Nīlācala Mountain which is as beautiful as gold. Lord Jagannātha, who is an ocean of compassion, has a pure lotus-like face adorned with transcendental eyes.

When Lord Jagannātha, Baladeva, and Subhadrā head out seated in Their mighty chariots, They are glorified by all demigods and demigoddesses. Every step They take is glorified by the community of *brāhmaṇas*. Lord Śiva incessantly sings and glorifies the pleasing character of Lord Jagannātha who stands on the head of Lord Śeṣa. Śrī Lakṣmī, Śiva, Brahmā, Indra, Gaṇeśa and other gods and goddesses worship His lotus feet. By the grace and mercy of Lord Jagannātha, Baladeva, and Subhadrā, any individual is relieved from all his sins, attains a pure mind, and gets the ability to chant *harināma* with complete happiness and pure bliss.

jagannātha swāmī nayana-patha-gāmī bhavatu me

"O Lord of the universe, kindly be visible to me."

7. The lamentation of Śrī Gaurahari

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣā mām
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām
rāma rāghava rāma rāghava rāma rāghava rakṣā mām
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām

kāhāṅ mora prāṇa-nātha muralī-vadana
kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Śrī Kṛṣṇa Caitanya Mahāprabhu instructed all to perform *nāma-saṅkīrtana* of this *mahā-mantra*. Mahāprabhu chanted this very *mahā-mantra* day and night and remained absorbed in the ocean of separation from Kṛṣṇa. The fire of separation from Śrī Kṛṣṇa is so powerful and astonishing that it makes even Kṛṣṇa cry, what to speak of His devotee. In separation, both Kṛṣṇa and His devotee cry tears of joy.

8. Nāmācārya Śrī Haridāsa Ṭhākura

ṛcīkasya muneḥ putro nāmnā brahmā mahātapāḥ|
prahalādena samam jāto haridāsākhyako'pi san||

One day the son of the sage Ṛcīka Muni, Mahātapā Brahmā went out to collect *tulasi* leaves for Deity worship. After plucking them, he offered the leaves to his father without washing them. Infuriated, his father cursed him to be born in a *yavana* family. Thus Mahātapā Brahmā and Prahlāda together appeared as the great devotee Śrī Haridāsa Ṭhākura.

As per Mahāprabhu's wish, Śrī Haridāsa Ṭhākura appeared before His appearance in this world. It is mentioned in Navadvīpa-māhātmya that in *dvāpara-yuga*, Brahmā had tried to test Nanda Mahārāja's son Śrī Kṛṣṇa by abducting His calves and cowherd boyfriends, hiding them all inside a cave in Sumeru Mountain for a year. Later, realizing his mistake, he fell at Kṛṣṇa's feet, begging for forgiveness. At that time, being merciful, Kṛṣṇa revealed His own personal form to him. That same Nandanandana Śrī Kṛṣṇa later appeared in the form of Gaurāṅga.

After this incident, Brahmā was deeply contemplating, worried about repeating the same mistake that he had committed during Kṛṣṇa's pastime in a place called Antaradvīpa, within Navadvīpa. Perceiving this tension that pervaded Brahmā, Kṛṣṇa immediately appeared once

again in front of Brahmā in His form of Gaurāṅga. He said to Brahmā, "During my incarnation as Gaurāṅga, you shall appear in the family of *yavanas* as Haridāsa Ṭhākura and propagate the glories of *harināma* to liberate all living beings." This is how the creator, Brahmā, appeared as Haridāsa Ṭhākura and spread the glories of *harināma*. This is described in the book Harināma Cintāmaṇi.

Śrī Haridāsa Ṭhākura's life and activities are astonishing. Who can properly glorify his unlimited, wonderful qualities, which are similar to that of Prahlāda? Śrī Haridāsa Ṭhākura chanted three hundred thousand holy names daily. Seeing his dedication to the holy name, Advaita Ācārya, considered him the best among *brāhmaṇas* and hence offered him the *śrāddha-pātra*.

Śrī Haridāsa Ṭhākura was so tolerant that he was completely unaffected when beaten by the *yavanas* in different market places.

Śrī Haridāsa Ṭhākura would reside in raw huts at isolated locations, worshiping Tulasī devī and chanting three hundred thousand holy names daily. He survived by begging alms from the houses of *brāhmaṇas*. By his mercy, a prostitute became such a pure *vaiṣṇavī* that her fame spread in all directions. Many exalted devotees regularly visited him simply for his audience which by itself destroyed one's eternal bondage to *karma*.

His association is desired even by Brahmā and Śiva. Even Mother Ganges always desires that he contacts her waters. Mahāprabhu Himself has extensively glorified the qualities of Haridāsa Ṭhākura. He would visit Haridāsa daily. When he left his body, Mahāprabhu carried him in His arms and danced in ecstasy.

The purpose of Mahāprabhu's incarnation was to preach the glories of chanting the names of Hari. Using Haridāsa Ṭhākura as an instrument, Mahāprabhu fulfilled this desire. Haridāsa Ṭhākura practiced what he had preached. He is thus considered the spiritual master of all and is worthy of being worshipped by the whole world.

I offer my humble obeisance to *nāma-niṣṭha* Haridāsa Ṭhākura and his prabhu Caitanya deva.

All glories to Nāmācārya Śrī Haridāsa Ṭhākura!

9. Śrī Sad-gosvāmis

śrī-rūpa sanātana bhaṭṭa-raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa-raghunātha
ei chay gosāir kori caraṇa vandan
jāhā hoite bighna-nāś abhīṣṭa-pūraṇ
ei chay gosāi jabe braje koilā bās
rādhā-kṛṣṇa-nitya-līlā korilā prakāś

All glories to Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī,

Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī. I offer my obeisances unto the lotus feet of these six *gosvāmīs*. By offering them my obeisances all obstacles to devotion are destroyed and all spiritual desires are fulfilled. When these six *gosvāmīs* lived in Vraja they revealed and explained the eternal pastimes of Rādhā-Kṛṣṇa.

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obesiances unto six *gosvāmis* namely Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī. I will now give a brief introduction about them, while praying for mercy at their lotus feet.

10. Śrī Rūpa Gosvāmī

In *gaura-līlā*, Śrī Rūpa Gosvāmī is the chief amongst the six Gosvāmīs of Śrī Vṛndāvana-dhāma. In *kṛṣṇa-līlā*, that same Rūpa Gosvāmī appeared as Rūpa mañjarī, the chief amongst all the *mañjarīs* serving under Śrīmatī Rādhārāṇī.

In Rāmakeli village, Rūpa and Sanātana first met Śrī Caitanya Mahāprabhu. By the desire of Śrīman Mahāprabhu, intense renunciation manifested in their hearts. Through Śrī Rūpa, Mahāprabhu propagated topics related to the *rasa* laden pastimes of the Divine Couple

in Vṛndāvana and how to develop *vraja-prema-bhakti*. Mahāprabhu directly instructed Rūpa Gosvāmī to write 'Bhakti-rasāmṛta-sindhu' (Nectar of Devotion) in Prayāga. After reading two *ślokas* from the *maṅgalācaraṇa* of Lalita-mādhava and Vidagdha-mādhava written by Rūpa, Rāmānanda Rāya praised him as if he had thousands of mouths.

eta śuni' rāya kahe prabhura caraṇe
rūpera kavitva praśaṁsi' sahasra-vadane

Śrī Narottama Dāsa Ṭhākura says

śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mor bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mor jīvanera jīvana

The lotus feet of Śrī Rūpa Mañjarī are my real wealth. They are the object of my devotional service and worship. They are the treasure of my heart, my ornaments and the life of my life.

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda also considered the dust of Śrī Rūpa's lotus feet as his life and soul. The *samādhi* temple and *bhajana-kuṭīra* of Śrī Rūpa Gosvāmī is located behind Śrī Rādhā-Dāmodara temple in Vṛndāvana *dhāma*.

11. Śrī Sanātana Gosvāmi

In *kṛṣṇa-lilā*, Rūpa Mañjarī was most intimate with Rati Mañjarī and Lavaṅga Mañjarī. That same Lavaṅga Mañjarī descended as Śrī Sanātana Gosvāmi in *gaura-lilā* as Caitanya Mahāprabhu's non-different manifestation. At a very young age, Sanātana Gosvāmi had deep attachment for Śrīmad Bhāgavatam. His Gurudeva was Śrī Vidyā Vacaspatī.

Sanātana Gosvāmi is an ācārya of *bhakti siddhānta* (doctrine of *bhakti*) and the giver of *sambandha jñāna* (knowledge of one's relationship with the Supreme). Śrīla Prabhupāda established his movement after deeply contemplating and complying with the teachings of Śrī Sanātana Gosvāmi, meant for the *jivās* of this world.

Śrī Caitanya Mahāprabhu had empowered Sanātana Gosvāmi, being very pleased with him. As a result, he wrote four books to establish the doctrine of pure devotion and Vaiṣṇava etiquette. He discovered some of the lost holy places of Vṛndāvana and established the Deity worship of Śrī Rādhā-Madana Mohana. In Gokula Mahāvana, Sanātana Gosvāmi had a vision of Śrī Madana Gopāla sporting with other cowherd boys.

Sanātana Gosvāmi would daily circumambulate Govardhana hill without any ulterior motive of asking for a boon. Once Gopinātha disguised as a cowherd boy, gave audience to

Sanātana Gosvāmi, and offered him one Govardhana *śilā* marked with the footprint of Śrī Kṛṣṇa, saying "Now you have become old, so why are you still exerting yourself so much? Take this Govardhana *śilā*! Circumambulating this *śilā* will count as circumambulating Govardhana hill." Saying this that cowherd boy disappeared. Not being able to see him, Sanātana Gosvāmi began to weep. That same Govardhana *śilā* which was worshipped by Sanātana Gosvāmi is now being worshipped in Vṛndāvana's Śrī Rādhā Dāmodara temple where devotees go for *darśana*.

For some time, Sanātana Gosvāmi performed *bhajana* at Pāvana Sarovara in Nandagrāma in a small *kuṭīra*. Śrī Kṛṣṇa also gave him His audience there in the form of a cowherd boy. When Rūpa Gosvāmi desired to serve Sanātana Gosvāmi sweet rice, Śrīmati Rādhārani disguised as a cowherd girl, personally delivered all the ingredients like clarified butter, milk, rice and sugar.

Sanātana Gosvāmi's *samādhi* is in the backyard of the old Śrī Rādhā-Madana Mohana temple in Vṛndāvana.

12. Śrī Raghunātha Bhaṭṭa Gosvāmī

Tapana Miśra, Raghunātha Bhaṭṭa Gosvāmī's father, first met Śrī Caitanya Mahāprabhu in East Bengal (now Bangladesh). For approximately 28 years Raghunātha Bhaṭṭa stayed at home, post which he renounced everything and left for Nilācala *dhāma* to meet with Śrī

Caitanya Mahāprabhu. Reaching there, he met Śrī Caitanya Mahāprabhu and stayed on for eight months. After that, Śrī Caitanya Mahāprabhu ordered him to go and serve his old Vaiṣṇava parents in Kāsi, instructing him not to marry. Absorbed in love of God, Śrī Caitanya Mahāprabhu then embraced Raghunātha Bhaṭṭa, putting His own garland around his neck. He then instructed him to return to Nilācala *dhāma* after he had duly served his parents.

Raghunātha Bhaṭṭa Gosvāmī very devotedly served his Vaiṣṇava parents until they were manifest in this world. After that, he returned to Nilācala *dhāma* and again resided with Śrī Caitanya Mahāprabhu. He was an extremely gifted cook. Śrī Caitanya Mahāprabhu would relish the many nectarean preparations so lovingly made by His dear devotee, feeling topmost satisfaction. At that time, Raghunātha Bhaṭṭa would also have the good fortune of getting Śrī Caitanya Mahāprabhu's remnants.

After a few months had passed like this, Śrī Caitanya Mahāprabhu ordered him to go to Vṛndāvana and chant *harināma* and study Śrīmad Bhāgavatam under the shelter of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī daily. Instructing him in this way, Śrī Caitanya Mahāprabhu lovingly embraced him; and gave him a *tulasi* garland of Lord Jagannātha measuring fourteen hands long and a betel nut *mahāprasāda*, following which Raghunātha Bhaṭṭa fell unconscious in loving ecstasy.

Raghunātha Bhaṭṭa had an unprecedentedly melodious voice with which he would recite the verses of Śrīmad Bhāgavatam. This enamoured all the devotees. His glories have been described in a book named Śrī Bhakti Ratnākara.

13. Śrī Jīva Gosvāmī

Vilāsa Mañjarī in *kṛṣṇa-lila* appeared as Jīva Gosvāmī as a sub-branch in *gaura-lilā*. By the desire of Śrī Caitanya Mahāprabhu, intense renunciation manifested in the heart of Jīva Gosvāmī. Royal attire bedecked with jewels, cosy beds, sumptuous food preparations and the like were not to Jīva Gosvāmī's taste. Discussions about politics or worldly topics didn't interest him either.

When Jīva Gosvāmī saw Śrī Caitanya Mahāprabhu dancing in the middle of *saṅkīrtana* in a dream, he became overcome with love of God. When he had *darśana* of Śrī Nityānanda Prabhu, the heart and soul of the devotees, who is always overcome with loving affection for them; then Śrī Nityānanda Prabhu placed His lotus feet on Jīva Gosvāmī's head. Nityānanda Prabhu then lifted him up and tightly embraced him with love, bestowing His mercy and ordering him to quickly head to Vṛndāvana.

By the mercy of Nityānanda Prabhu, he saw *navadvipa-dhāma*. After that he went to Kāsi and then eventually to Vṛndāvana where he took shelter of Rūpa Gosvāmī and Sanātana Gosvāmī. Bhakti Ratnākara mentions about the twenty five books which Jīva Gosvāmī wrote.

14. Śrī Gopāla Bhaṭṭa Gosvāmī

Anaṅga mañjarī in *kṛṣṇa-līlā*, has appeared as Gopāla Bhaṭṭa Gosvāmī in *gaura-līlā*. Being an eternal associate, Gopāla Bhaṭṭa Gosvāmī knew that Śacīnandana Gaurahari was none other than Nandanandana Śrī Kṛṣṇa Himself. At a very young age, he received the good fortune of directly serving the lotus feet of Mahāprabhu. Due to the mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu, his entire family was engaged in service of Śrī Śrī Rādhā Kṛṣṇa.

Gopāla Bhaṭṭa had received initiation from his uncle Tridaṇḍi Śrīmān Prabhodānanda Sarasvatī pāda.

Considering Gopāla Bhaṭṭa Gosvāmī as dear as his own life, Rūpa Gosvāmī assigned him the service of Śrī Rādhā Ramaṇa. Gopāla Bhaṭṭa is considered as one of the six *gosvāmīs*. He considered himself very lowly. Śrīnivāsa Ācārya was his disciple. Seeing how affectionate Gopāla Bhaṭṭa was, Śrīman Mahāprabhu sent him His loincloth and a black wooden seat. Even today this loincloth and seat are worshiped in Śrī Rādhā Ramaṇa temple in Vṛndāvana. Behind Śrī Rādhā Ramana temple is the *samādhi* temple of Gopāla Bhaṭṭa Gosvāmī.

15. Śrī Raghunātha dāsa Gosvāmī

Raghunātha dāsa Gosvāmī in *gaura-līlā* is the manifestation of Śrī Rāsa-mañjarī (as per Gaura-ganoddesa-dipika) in *kṛṣṇa-līlā*.

As a mere child, Raghunātha dāsa received the audience and mercy of Śrīla Haridāsa Ṭhākura. By the potency of his blessings, Raghunātha attained the mercy of Śrī Caitanya Mahāprabhu. As a *sannyāsi* when Mahāprabhu visited Śāntipura, Raghunātha dāsa got the opportunity to have His first audience. On seeing Mahāprabhu, Raghunātha dāsa became overwhelmed with ecstasy, and fell at His lotus feet. When Mahāprabhu left for Nīlācala, maddened in love, Raghunātha dāsa wailed loudly in separation from Him. Upon seeing his son distraught, his concerned father sent him to Mahāprabhu.

It was as if *darśana* of Mahāprabhu gave Raghunātha dāsa a new life. He shared his agonies with Mahāprabhu and enquired about emancipation from this world. Understanding his plight Mahāprabhu advised him to return home.

Following the instructions of Śrīmān Mahāprabhu, Raghunātha dāsa came back home and lead a life of *yukta-vairāgya* – externally living like a pound-and-shillings man while internally remaining renounced.

After a while his father got Raghunātha dāsa married thinking that this would keep him bound in *samsāra*. But within one year of marriage, Raghunātha dāsa ran away again from his home to meet Mahāprabhu.

Remaining under the shelter of Śrīla Svarūpa Dāmodara,

Raghunātha dāsa served Mahāprabhu intimately. In his 'Caitanya kalpavṛkṣa Stava' from 'Stavāvalī' he described the great mercy of Sri Caitanya Mahāprabhu vividly.

When Śrīman Mahāprabhu and Śrīla Svarūpa Dāmodara concluded their worldly pastimes, Raghunātha dāsa Gosvāmī feeling intense separation from Mahāprabhu and Śrī Rādhā Kṛṣṇa gave up eating or drinking anything. He only accepted little butter milk and would spend seven and half *praharas* of the day (twenty two and half hours) in offering one thousand obeisances, chanting one hundred thousand *harināma*, serving day and night in Śrī Rādhā and Kṛṣṇa's *aṣṭakālīya-līlā*, speaking about Mahāprabhu's pastimes and bathing in Rādhā-kuṇḍa during the three *sandhyās*.

His renunciation was like a line etched in stone. He kept only one and half hour (four *daṇḍas*) aside for his food and rest. He ate just enough to maintain his life and only wore a torn quilt.

Though he was residing at Rādhā-kuṇḍa, in close proximity of Śrīmatī Rādhārāṇī, he constantly burned in separation from Her.

Raghunātha dāsa Gosvāmī concluded his pastimes at Rādhā-kuṇḍa where his *samādhi* temple has been constructed.

16. Śrīla Mādhavendra Purī

Out of the four universally purifying Vaiṣṇava *sampradāyas* - Śrī, Brahma, Rudra and Sanaka; Śrīla Mādhavendra Purīpāda is a spiritual master within the Brahma *sampradāya*. His grand disciple is Śrī Caitanya Mahāprabhu. Śrīla Mādhavendra Purī's body was imbued with divine love of God and similarly his associates were also intoxicated. Day and night, he was always ecstatic from drinking the ambrosia of pure love of Kṛṣṇa. How can one glorify the love of such a personality whose disciple was none other than Śrīla Advaita Ācārya himself?

Śrī Gauracandra has repeatedly stated that Śrī Mādhavendra Purī is the original root of *bhakti-rasa*, devotional service rendered in the mood of ecstatic love.

mādhavendra purī prema bhakti rasa-maya
yāra nāma smaraṇe sakala siddhi haya
(Bhakti-Ratnākara)

Śrīla Mādhavendra Purī is the personification of the mellows of *prema bhakti*. One achieves all mystic perfections simply by remembering him. Mādhavendra Purī considered Nityānanda prabhu as his friend and Nityānanda considered Mādhavendra Purī as his worshipable superior. When they met each other, both became oblivious of their existence and fainted in ecstatic love of God. Upon returning to external consciousness, Mādhavendra Purī picked up Nityānanda prabhu and

embraced Him to his chest. He wanted to speak but his throat became choked in ecstatic love. The loving ecstasy which manifested when they both met is indescribable.

Remembering how Gopinātha had stolen *kśīra* for His pure devotee Śrīla Mādhavendra Purī - an account He had heard from His spiritual master Śrīla Īśvara Purī - Mahāprabhu drowned in an ocean of ecstatic love while taking *darśana* of Kśīra-cora Gopinātha, at Remunā.

Once, after circumambulating Govardhana and bathing in Govinda kuṇḍa, Mādhavendra Purī sat under a tree to recite the *sandhyā mantras*. At that time, a boy came to him with a pot of milk and said with a smile "What are you meditating on? Why don't you beg alms and eat? See, I have brought some milk for you. Please drink it."

Mādhavendra Purī was astonished at seeing the beauty of that boy and asked him "Who are you? Where do you live? How did you know that I was hungry?"

The boy replied "I am a cowherd boy and I stay in this village. Nobody stays hungry in my village. Some beg and eat and for those who don't beg, I provide for them. Now it's time for me to milk the cows and so I need to go urgently. I will come later to collect the pot." Saying this, the boy left.

That very night Mādhavendra Purī dreamt that the same

boy held his hand and took him to a *kuñja,* saying, "I stay in this *kuñja* and am suffering very bitterly from cold, heat and rain. With the help of villagers, build Me a temple on top of this hill and after installing Me, wash My limbs with lots of water. I will accept your services and shall deliver the world by awarding them My *darśana*. My name is 'Govardhana-dhārī Gopāla'. Kṛṣṇa's great grandson, the son of Aniruddha had installed Me here. But, fearing the attacks of the *mlecchās*, My servants hid Me here in this *kuñja* and ran away. Since then, I am here. It is very good that you have come. Now you can free Me."

As per the orders of that boy, Śrīla Mādhavendra Purī gathered all the villagers and told them about his dream. With great enthusiasm, the villagers cleared all the thicket around the spot and soon discovered a massive Deity of Gopāla. A *mahā-abhiśeka* ceremony was performed and many varieties of palatable dishes were offered to Gopālaji who was hungry since many days. Many villagers came for His *darśana* with varieties of *bhoga* offerings. Very soon, a temple was made for Gopālaji and ten thousand cows were offered in His service.

One day Gopālaji told Mādhavendra Purī in a dream that His body was still hot, and that he should bring some Malaya sandalwood to apply on His body. On receiving this order, he immediately headed towards the east to fetch sandalwood. On his way, in Remunā, he became ecstatic in love on having beautiful *darśana* of Gopinātha. Right

at that time, Gopinātha was offered *bhoga* of '*amṛtakeli*' *kśīra*. After the *ārati*, Mādhavendra Purī went outside the temple and sat in a secluded place to chant *harināma*. At that time, a thought came to his mind that if only he could taste some *kśīra prasāda*, he could replicate it for Gopālaji as well. Gopīnātha knew his heart. So when the priest took rest after closing the temple, Gopinātha appeared to him in a dream and said, "I have kept one pot of *kśīra* aside underneath My dress for a renunciate named Mādhavendra Purī. You should immediately give that *kśīra* to him."

The priest gave the *kśīra* to Mādhavendra Purī, paid him obeisances and told him about his dream. Mādhavendra Purī honoured the *kśīra prasāda* and fearing recognition coming his way, he left for Nīlācala as soon as the night ended. On reaching Nīlācala, he took *darśana* of Lord Jagannātha and became ecstatic in love of God. After acquiring sandalwood, he again stopped at Remuna on his way back. That night, Gopālaji again appeared to him in a dream and instructed him that he could offer the sandalwood to Gopīnātha in Remuna itself as Gopīnātha was non-different from Gopālaji.

Śrīla Mādhavendra Purī was considered as a *jagad* Guru. Being very pleased with the services of his disciple Śrīla Īśvara Purī, he blessed him with pure love for Kṛṣṇa at the time of his departure and reciting the following verse, he disappeared.

ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

"O compassionate Lord of the poor and humble! O master of Mathurā! When shall I see You again? Because of your absence from my vision, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

Upon reading this verse, Śrīman Mahāprabhu became so ecstatic in love that Nityānanda prabhu had to take Him on His lap to console Him.

Such was the greatness of Śrīla Mādhavendra Purīpāda's pure transcendental love of God.

17. Śrīpāda Īśvara Purī

Śrīpāda Īśvara Purī was a disciple of Śrīpāda Mādhavendra Purī. He had immensely pleased his spiritual master by constantly serving him with his body, mind and words and always reciting the names and pastimes of Kṛṣṇa to him.

Though Śrī Caitanya Mahāprabhu is the Supreme Lord Himself, He performed the pastime of accepting initiation from Śrīpad Īśvara Purī, to teach how one must take shelter of a bona fide spiritual master. After thus accepting initiation, Śrīman Mahāprabhu became immersed in pure love of Godhead.

When Śrīpāda Īśvara Purī set his auspicious lotus feet in Navadvīpa, Śrīman Mahāprabhu Himself cooked and served him, to set a precept of loving service to the spiritual master. Once Śrīpāda Īśvara Purī asked Gaurahari to proof read his book 'Śrī Kṛṣṇa Līlāmṛta'. Gaurahari replied, "Firstly, it has been written by a devotee and it glorifies Śrī Kṛṣṇa. So anyone who finds faults in this book is actually pointing at his own faults. Any description by a devotee in itself is sufficient to satisfy the Lord. So who can have the courage to find faults in your offering of love?"

Before his disappearance, Śrīpāda Īśvara Purī instructed two of his disciples – Kāśīśvara and Govinda – to serve Śrīman Mahāprabhu. Considering that it most essential to follow the instructions of the spiritual master, Śrīman Mahāprabhu accepted both of them as His servants.

May Śrīpāda Īśvara Purī bestow his mercy on this fallen soul so that my taste in the holy name may constantly increase. I offer hundreds and hundreds of humble obeisance at his lotus feet.

18. Devarṣi Nārada

Nārada, the chief sage amongst the demigods, is born from the mind of Lord Brahmā and is a first class devotee of the Lord *(bhakta-śiromaṇi)*. He is the knower of confidential truths. Playing on his *vīna* and melodiously singing 'Nārāyaṇa' 'Nārāyaṇa', he freely wanders around the three worlds. Devarṣi Nārada is glorious because not

only does he remain blissful himself by singing the glories of the Supreme Lord, but he also inundates living entities in the universe with bliss. Even a glimpse of Nārada can completely destroy all sins. Only when one's good fortune arises, does he get the glimpse of Nārada. We should pray to Devarṣi Nārada so that we can develop taste in *harināma* such that we chant constantly just like an uninterrupted flow of oil.

"Devarṣi! I am most miserable and you are merciful by nature so please bestow your mercy upon me without fail. O most compassionate! I am the most unfortunate and drowning in the ocean of this material existence. Please deliver me from this ocean of material existence. I take complete shelter of you!"

jayati jagati māyāṁ yasya kāyādhavaste
vacanaracana ekaṁ kevalaṁ cākalayya |
dhruvapadam api yāto yat krūpāto dhruvoyaṁ
sakala kusala pātram brahma putraṁ natāsmi ||

"Devarṣi! Only by hearing your instructions once, Kāyādhu's son Prahlāda won over Māyā. Dhruva also became known as 'Dhruva' only by your mercy. You are all auspicious and an empowered son of Brahmā; I pay my humble obeisances unto you."

19. Śrī Sanakādi

The supreme personality of Godhead in the form of the

Kumāras which include the four *brāhmaṇas* — Sanaka, Sanātana, Sanandana, and Sanat - followed very rigid vows of celibacy. These four brothers were great *yogis*, intelligent and knowledgeable. Though these brothers assume the form of five year old boys, actually they are worshipable even for their ancestors. They always reside in Vaikuṇṭha where they are constantly engaged in *harināma saṅkīrtana*. Indeed, the holy names of the Lord are the very basis of their life. The words '*Hari śaraṇaṁ*' (Lord is my only protector) always emanate from their mouths.

20. Śrī Brahmā

Brahmā is also known as Svayambhū. *Ādi-deva* Brahmā who is the eminent Guru of the three worlds, is born from the lotus-like navel of Lord Garbodakaśāyī Viṣṇu. Lord Kṛṣṇa is the source of all the teachers in the three worlds. He first imparted the knowledge of the absolute truth to the four-headed Brahmā who was the first living being in the material creation. Later, Lord Brahmā created all the *jīvas*.

21. Śrī Śiva

Śiva is the topmost Vaiṣṇava. He is also known as Kailāṣa-pati. He is as golden and grave as the Himācala. Beautiful Gangā is seated on his head. On his forehead rests the moon in the second phase and snakes reside around his neck. His eyes are huge and so are his earrings. He has a blue neck, a joyful face and is merciful by nature. Wearing the skin

of a tiger, he holds a trident in his hands and is adorned by a necklace of skulls. His all auspicious form as 'Rudra' is effulgent, unborn and unlimited. He is formless, the source of *oṁkāra*, the personification of the inexhaustible time, the abode of good qualities, and the enemy of Cupid. Without the mercy of Śiva, one cannot perform intense devotional service at the lotus feet of Bhagavān Śrī Kṛṣṇa. Bholenātha is the spiritual master and the parent of all.

"O Śambho! I neither know how to perform *yoga* nor worship. O Prabhu, I constantly offer my obeisances unto you. Give me the strength to chant the holy names. O Lord! I always offer my obeisances unto you!" This should be our prayer to Śiva.

22. Śrī Nityānanda Prabhu

jaya jaya nityānanda-caraṇāravinda
yāṅhā haite pāinu śrī-rādhā-govinda

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda!

Śrī Nityānanda Prabhu is the mercy incarnation of the Lord. He is the personification of mercy. Śrīman Nityānanda Prabhu is the manifestation of the Lord and is non-different from Śrī Kṛṣṇa Caitanya. The difference is only in Their forms.

Bhagavān Śrī Kṛṣṇa is the fountainhead of all the

incarnations. He is the Supreme Personality of Godhead and His other form is Śrī Balarāma. Balarāma assists Kṛṣṇa in His pastimes. In *tretā-yuga*, Kṛṣṇa appears as Rāma and Balarāma appears as Lakṣmaṇa. Rāma is a plenary expansion of Kṛṣṇa and Lakṣmaṇa is a plenary expansion of Balarāma. When Bhagavān Śrī Kṛṣṇa appeared in the form of Caitanya in Navadvīpa, Balarāma appeared in the form of Nityānanda. Balarāma is the source of Saṅkarṣaṇa and thus the root of all expansions. Just as Balarāma serves Kṛṣṇa in *vraja-līlā*, Nityānanda serves in *navadvīpa-līlā*, sometimes as Guru, friend or servitor.

The ocean of glories of Śrī Nityānanda is vast and endless. The description of His qualities is never ending. Even Bhagavān Śeṣa could not reach the end of describing His glories.

Let us offer our millions of *daṇḍavat prāṇāms* at the lotus feet of Śrī Nityānanda Prabhu, begging forgiveness for our offences and praying that our taste in chanting the holy names may increase day by day.

jaya jaya nityānanda, nityānanda-rāma
jaya jaya nityānanda, jaya kṛpāmaya

23. Śrī Advaita Ācārya

Śrī Advaita Ācārya prabhu is Mahāviṣṇu Himself. He is called 'Advaita' because He is non-different from Lord Hari and He is called 'Ācārya' because he is an instructing spiritual preceptor of *bhakti*.

On observing the transcendental loving moods and activities of Śrī Mādhavendra Purī Pāda, Advaita Ācārya took initiation from him. Even before the appearance of Śrī Gaurāṅga Mahāprabhu, Advaita Ācārya knew that malpractices would be predominant from the beginning of *kali-yuga* onwards. And hence the entire world would be bereft of Kṛṣṇa *bhakti*. In such a situation, only Bhagavān Śrī Kṛṣṇa Himself could bring auspiciousness to this world. So Advaita Ācārya started loudly crying out for Śrī Kṛṣṇa to manifest Himself by worshipping His lotus feet in the form of *śāligrāma*, with *gaṅgā jala* and *tulasī mañjarīs*. Due to the loving call of Advaita Ācārya, the Lord of Goloka – Śrī Hari decided to descend and appeared as Śrī Caitanya Mahāprabhu.

In Caitanya-caritāmṛta, Mahāprabhu has said – "I have descended solely due to Advaita Ācārya. I can still hear his loud crying in my ears. I was very comfortably lying on the milk ocean; it was this Advaita Ācārya's call which caused Me to wake up."

Advaita Ācārya is a non-different form of Śrī Caitanya Mahāprabhu. Without His mercy, one cannot receive the service of Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu.

mahā-viṣṇur jagat-kartā māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam advaitācārya īśvaraḥ

I take shelter of Śrī Advaita Ācārya who is the devotee incarnation of the Lord. Śrī Advaita Ācārya is the incarnation of Mahāviṣṇu, who creates this cosmic world through His power of *māya.* Once, witnessing the great opulence (*māhā-aiśvarya*) of Mahāprabhu, Advaita Ācārya became stunned and by this *mantra* offered Mahāprabhu his obeisances.

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

We offer millions of obeisances at the lotus feet of Śrī Advaita Ācārya. We pray for His mercy so that our taste in *harināma* may continuously increase.

24. Śrī Gadādhara Paṇḍita

Śrīmati Rādhikā appeared as Gadādhara Paṇḍita in *gaura-līlā*. Lakṣmīpriyā and Viṣṇupriyā are the energies of Gaura Nārāyaṇa and Gadādhara Paṇḍita is the energy of Gaura Kṛṣṇa. Gadādhara Paṇḍita is the foremost devotee amongst the intimate devotees of Śrīman Mahāprabhu. The pure devotees who worship Śrī Rādhā-Govinda in *mādhurya-rasa* take shelter of Gadādhara and by doing so they can be counted amongst the intimate devotees of Gaurāṅga Mahāprabhu. Besides the intimate followers of Gaurāṅga Mahāprabhu, no one has the ability to understand the astonishing love of Gadādhara towards Lord Gaurāṅga.

Gadādhara Paṇḍita wrapped up His pastimes eleven months after the disappearance of Śrīman Mahāprabhu. The appalling condition of Gadādhara Paṇḍita in separation from Śrī Gaurāṅga Mahāprabhu is described in 'Bhakti-Ratnākara'.

O Gadādhara Paṇḍita, please shower your mercy upon me so that my absorption in the holy names is uninterrupted just like the flow of oil. I offer millions of obeisances at your lotus feet.

25. Śrī Śrīvāsa Paṇḍita

śrīvāsa-paṇḍita dhiman yah pura narado muni
(Gaura-ganoddesa-dipika, 90)

Nārada Muni appeared as Śrīvāsa Paṇḍita in *gaura-līlā*. In Caitanya-caritāmṛta, it is stated:

śacīra mandire, āra nityānanda-nartane
śrīvāsa-kīrtane, āra rāghava-bhavane
ei cāri ṭhāñi prabhura sadā 'āvirbhāva'
premākṛṣṭa haya,—prabhura sahaja svabhāva

Śrī Caitanya Mahāprabhu always appeared in four places - in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting, and in the house of Rāghava Paṇḍita. He is lured by the love of His devotees. That is His natural characteristic.

Śrīman Mahāprabhu performed nocturnal *kīrtanas* for one year in the courtyard of Śrīvāsa Ṭhākura. At that time Mahāprabhu would perform *saṅkīrtana* pastimes only with His associates. One day Mahāprabhu displayed the *mahāprakāśa-līlā*' in the courtyard of Śrīvāsa and this *līlā* went on for 7 *praharas*. In this *līlā*, He manifested all the *avatāras* of Lord Viṣṇu.

One night, during *saṅkīrtana* in the courtyard of Śrīvāsa, his only son died. The ladies of the house started crying in separation from the child. Śrīvāsa immediately went inside and stopped everyone from crying as the *kīrtana* continued. After some time Mahāprabhu asked, "Has anything inauspicious occurred in Śrīvāsa's house?" Śrīvāsa Ṭhākura instantly replied -

prabhu mora kaun dukh?
yāra ghare sa-prasanne tomāra śrī-mukha

"O Lord! Can there be any sadness in a house that has Your blissful and charming face?"

Later the devotees informed Mahāprabhu that Śrīvāsa Thākura's only son had died at midnight and he had decided not to inform Him so as to avoid disturbance in the *kīrtana*. Hearing this, Mahāprabhu had tears in His eyes and approaching the dead child, He said "O child! Why did you leave the house of such a devotee as Śrīvāsa Ṭhākura?"

The child came back to life and said, “Prabhu, I am Your eternal servant. Without Your desire I cannot do anything. I stayed in this house as long as I was destined. Now by Your desire I am leaving this place. Kindly be merciful to me so that I may never forget Your lotus feet in any situation.” Hearing the words spoken by that dead child, the grief of Śrīvāsa Ṭhākura and his relatives was dispelled and they became enlightened with transcendental knowledge. Śrīman Mahāprabhu told Śrīvāsa “Now Nityānanda and I are your two sons and We shall never leave you.”

Seeing Śrīvāsa Ṭhākura’s firm faith in Śrī Nityānanda prabhu, Mahāprabhu blessed Śrīvāsa saying that Goddess Lakṣmi would always reside in his house and that even his pet cats and dogs would have unwavering devotion unto the Supreme Lord.

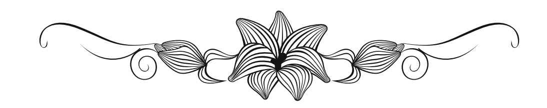
In reality, there is no difference in these five *tattvas* - Gaurāṅga Mahāprabhu, Nityānanda Prabhu, Advaita Ācārya, Gadādhara Paṇḍita and Śrīvāsa Ṭhākura. This variegated *tattva* abounding with astonishing pastimes is divided into five parts only for the sake of relishing *rasa*. Gaurāṅga Mahāprabhu, Nityānanda Prabhu and Advaita Ācārya are Viṣṇu *tattva* and they have appeared as *bhakta rūpa*, *bhakta svarūpa* and *bhakta avatara;* whereas Gadādhara Paṇḍita is *bhakta śakti* and Śrīvāsa Ṭhākura is *śuddha bhakta* (pure devotee).

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ namāmi bhakta-śaktikam

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee and devotional energy.

By partaking food cooked by a materialistic person, one's consciousness becomes contaminated. And if one's mind or consciousness is contaminated, one cannot remember Kṛṣṇa. In absence of remembrance of Kṛṣṇa, one's life becomes fruitless. Thus, this act is prohibited for everyone in general and especially for the propagators of *dharma*, this is emphasised all the more.

Bhaktivinoda Ṭhākura



Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



Glossary

Abhijit muhurta – an auspicious time period every day (24 minutes before noon till 24 minutes after noon), where any auspicious task undertaken is believed to meet with success.

***Ācārya** – a spiritual preceptor, one who teaches by example.

Adhyātmika nāma – transcendental name.

Amṛta – Literally meaning 'immortal'; also referred to as elixir or nectar.

***Anartha** – unwanted desires in the heart which impede one's advancement in *bhakti*.

Aṣṭa-sāttvika vikāras – the eight kinds of involuntary bodily transformations that appear in a devotee at the stage of *bhāva-bhakti* such as paralysis, tears, perspiration, change of colour, fainting, horripilation, trembling and stammering.

Aṣṭamī – eighth day of the lunar calendar.

***Aparādha** – offenses committed against the holy name, the Vaiṣṇavas, the guru, the *śāstras*, the holy places, the Deity and so on. It signifies all activities that are displeasing to *Bhagavān* and His *bhaktas*.

Artha – primarily means economic development in the context of *dharma*, *artha*, *kāma* and *mokṣa* – the four goals of human life. In other contexts, it can also mean 'purpose', 'object of desire' and 'meaning'.

*__Āsana__ – refers either to the place in which a practitioner sits (to meditate, to chant, etc.) or the posture in which he or she sits.

Avadhūta – a highly elevated mystic who does not care for any social, religious or Vedic conventions. In other words, one who is not under the rules and regulations of any injunction.

Āyurveda – literally meaning 'āyur = life' and 'veda = knowledge': "knowledge of life or longevity", the ancient Vedic system of holistic healing (medical science) as introduced by Dhanvantari, an incarnation of Lord Vāsudeva.

Bhagavān – the Supreme personality who is full in six opulences namely - all riches, all strength, all fame, all beauty, all knowledge and all renunciation.

Bhagavat-prema-rasika – those who have attained mature love of God, *prema.*

Bhagavat-svarūpa – the form of Bhagavān or like the form of Bhagavān.

Bhakti - comes from the root *bhaj*, which means to serve (see *bhajana*).

Bhakti-śāstras – scriptures like Srimad Bhagavatam which are related to or deal with the subject of bhakti or pure devotional service.

*__Bhajana__ - (1) the word *bhajana* is derived from the verbal root '*bhaj*'. The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. According to *Garuḍa Purāṇa*, *kṛṣṇa-sevā*, or loving devotional service to Kṛṣṇa is called *bhakti*. Such service is the intrinsic attribute of *bhakti* or *bhajana*. (2) In the general sense, *bhajana* refers to spiritual practices; especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

Bhajanas – songs glorifying Bhagavān and/or His consort, His eternal associates, His pastimes places or entreaties by His devotees.

*__Bhakti rasa__ - the word *bhakti* comes from the root *bhaj*, which means to serve. Therefore the primary meaning of the word *bhakti* is to render service. And the taste derived from performing *bhakti* is *bhakti rasa*.

*__Bhāva__ - the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, or the essence of Śrī Kṛṣṇa's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing *bhakta* from the heart of one of His eternal associates and softens the heart by different kinds of tastes. It is the first sprout of *prema*, or pure love of God. *Bhāva bhakti* is the seventh of the eight stages of development of the *bhakti-latā*, the creeper of devotion.

Bhava-roga - the disease of material existence. To consider the self as the body and everything related to the body as belonging to the self, like family, place of residence, place of birth, country etc. Bhava also means 'to become', 'birth', 'origin' – one takes birth again in this material world by considering the body as the self and by harbouring the conception of 'I' and 'Mine'.

Bhāva-sevā – *sevā* performed with spiritual emotions.

*__Bhoga__ - material enjoyment or unoffered foodstuffs.

Bhū-loka and **Bhuvar-loka** – there are fourteen spheres of planetary systems within this universe and they are categorised as upper, middle or lower. The lower systems are called Bhurloka, the middle systems are called Bhuvarloka, and the higher planetary systems, up to Brahmaloka, the highest planetary systems of the universe, are called Svarloka. And all of them are situated on the body of the Lord.

*__Brāhmaṇa__ - the highest of the four *varṇas* or castes in the *varṇāśrama* system; a priest or teacher.

Brahma muhurta – a time period of two *muhurtas* of 48 minutes each before sunrise. It is considered the best *muhurta* of the day for spiritual practices.

*__Brahmacārī__ - the first *āśrama* or stage of life in the *varṇāśrama* system; unmarried student life.

Brahmacārya – practice of celibacy which awards one the

strength to engage in spiritual quest.

Brahmāstra – a celestial weapon of mass destruction created by Brahmā.

Caraṇāmṛta – water or milk that has washed the feet of the Lord (in His Deity form) which is partaken by the devotees with great honour.

Cātaka – a bird (skylark) which drinks water directly from a raincloud when it rains during Swāti *nakśatra* (constellation), and not from any other source of water such as river or a stream.

Caturdaśī - the fourteenth day of lunar calendar.

Chhadma rūpa – to get audience of Bhagavān in an indirect or hidden form.

Cintāmaṇi – spiritual touchstone that fulfills all desires.
*__Citta__ - the heart, thoughts, mind and consciousness.

Daṇḍas – a division of time which lasts for 24 minutes. It is half of a *muhurta* which lasts for 48 minutes. Two *daṇḍas* make one *muhurta*

*__Darśana__ - Seeing, meeting, visiting or beholding (a deity, a sacred place or an exalted Vaiṣṇava).

*__Dāsa__ – a servant; a servant of Kṛṣṇa.

*__Dīkṣā__ - receiving initiation from a spiritual master. Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts *divya-jñāna* to the disciple and eradicates all sins is known as *dīkṣā*.

Dīpaka-rāga - a particular melody that has the potency to ignite lamps.

Dhāma – a holy place of pilgrimage; the abode of the Lord where He appears and enacts His transcendental pastimes.

Dhāraṇā – concentration.

*__Dharma__ - from the verbal root *dhṛ* meaning 'to sustain'; lit. That which sustains; 1) the natural, characteristic function of a thing; that which cannot be separated from its nature; 2) religion in general 3) the socio-religious duties prescribed in *śāstra* for different classes of persons in the *varṇāśrama* system; one's fixed occupation in relation to the highest ideals known to man.

Dhotī – it is a traditional men's garment worn in the Vedic culture, consisting of a long piece of cloth tied around the waist and extending to cover most of the legs.

Dhyāna – deep meditation.

Dvāpara-yuga – also called as the Bronze Age, it lasts for 864,000 years and the process of self realization in this age is Deity worship.

Ektāra – a singled stringed traditional Indian instrument also referred to as lute.

Gaṅgā jala – water from the most sacred river Ganges which is considered sanctified because of having emanated from the lotus feet of Lord Viṣṇu.

Ghee – clarified butter primarily derived from cow's milk.

Goloka – '*go*' means cows and '*loka*' means abode or land. Goloka literally means an abode of cows. Among all the planets in the spiritual sky, Goloka is considered the topmost. It is the planet where the original personality of Godhead Sri Kṛṣṇa resides.
*__Gopīs__ - the young cowherd maidens of Vraja, headed by Śrīmatī Rādhikā, who serve Kṛṣṇa in the mood of amorous love. This may also refer to the elderly *gopīs* headed by mother Yaśodā who serve Kṛṣṇa in the mood of parental affection.

*__Gosvāmī__ - one who is the master of his senses; a title for those in the renounced order of life.

*__Gṛhastha__ - the word *stha* means "to reside". The word

gṛha means "house", and also refers to the family members who inhabit a house; as a verb, it means "to grasp, take on, or accept." It is the second *āśrama* or stage of life in the *varṇāśrama* system; family life.

Guru-dakṣinā – a token offered to the teacher by a disciple/ student.

Guru-kavaca – an amulet given by Guru with a sacred *mantra* inscribed which has protective power against evil influences.

Gurukula-āśrama – Guru means teacher or a spiritual preceptor and *kula* means family. So *gurukula* is more than just a school where the aspiring student comes to be a part of the family of the Guru for some time and to learn the culture and etiquette of the Vedas, as well as Vedic body of knowledge. An *āśrama* is a hermitage which is established to facilitate spiritual practices in the association of other students.

***Hari-bhajana** – refer *bhajana.*

Hari-cakra – also called Sudarśana Cakra, it is a discus weapon of Lord Viṣṇu/ Kṛṣṇa which is usually used for the ultimate destruction of an enemy, to protect good over evil.

*__Hari-kathā__ - narrations of the holy name, form, qualities and pastimes of Śrī Hari.

*__Harināma__ - the chanting of the holy names of the Lord. Unless accompanied by the word *saṅkīrtana*, it usually refers to the practice of chanting the Hare Kṛṣṇa *mahā-mantra* to oneself on a strand of *tulasī* beads.

Harināma-niṣṭha – a devotee who is one-pointedly dedicated to the chanting of the holy names of Sri Kṛṣṇa.

*__Jīva__ - the eternal individual living entity who, in the conditioned state of material existence, assumes a material body in any of the innumerable species of life.

*__Jīvātmā__ – refer *Jīva.*

*__Jñāna__ - (1) knowledge, (2) knowledge which leads to impersonal liberation: this concerns the *ātmā's* distinction from matter and its identity with *brahma*.

Jñāna-niṣṭha - dedicated to knowledge or more specifically knowledge which leads to impersonal liberation.

Jñāna-mārga – refer *Jñāna.*

Kaṁsa-nikandana – the killer of Kaṁsa.

Kāla – time personified.

Kali-yuga - the smallest among all the four ages; also called the Iron Age. It is characterised by hypocrisy and quarrel and it lasts for 432,000 years.

Kalpa- There are overall four *yugas* or ages – *satya, dvāpara, tretā* and *kali*; they add up to 4,320,000 years. And one thousand times these *yugas* equal to one day of Brahma, which is called a *kalpa*.

Kalpatarus – wish-fulfilling trees.

Kāma – lust.

Kāma-vāsanā - desire to enjoy sense objects; like desire for sex life.

*__Kaniṣṭha__ – a neophyte practitioner of *bhakti*.

*__Karma__ - (1) any activity performed in the course of material existence. (2) pious activities leading to material gain in this world or heavenly planets after death. (3) fate; former acts leading to inevitable results.

Karma-bhoga – to enjoy the result or fruit of activities one performs.

*__Karma-mārga__ – refer *karma*.

*__Karma-niṣṭha__ – one who is dedicated to fruitive work (refer *karma*).

*__Kirtana__ - congregational singing and oral descriptions of Kṛṣṇa's holy names, forms, qualities, associates and pastimes.

Kriyamāṇa-karma – *karma* being created in the present, fruits of which will be experienced in the future.

Kuśa - a special type of grass considered sacred. It is used to purify offerings during rituals or sacrifices.

*__Kuṭīra –__ a cottage or a hut.

*__Kuñja__ - a grove or bower; a natural shady retreat with sides and a roof formed mainly by trees and climbing plants.

Lakh - One hundred thousand or 1,00,000.

Laṅgoṭa – a traditional undergarment made of a single piece of cloth that covers the groin area, and another cloth string that goes around the waist.

Laukika nāma - mundane sound vibration.

*__Līlā__ - divine sportive pastimes. Śrī Bhagavān's activities, whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His *bhaktas*, are never under the influence of *karma* or material nature. They are all manifestations of His self-willed potencies and are therefore known as *līlā*, divine sport or play. These pastimes are heard, described, and meditated upon by *bhaktas* as part of the practice of *sādhana-bhakti*.

*__Madhyama__ – a practitioner of bhakti who is on the intermediate level.

*__Mādhurya-rasa__ – divine conjugal love; love or attachment toward Kṛṣṇa which is expressed in the mood of a lover.

Mahā-māyā – external energy of the Lord or material existence.
Mahā-pralaya - the great cosmic annihilation.

Mahāpuruśa - refer *Siddha mahatma.*

Mahāprakāśa-līlā – the 21-hour ecstasy of Caitanya Mahāprabhu in Śrivāsa āngana during which He fulfilled all the desires of His intimate devotees.

Mahātmā – a magnanimous or great soul; a title of respect offered to those elevated in spiritual consciousness.

Mahā-vadānya – most munificent.

*__Mantra__ - a mystical *śloka* composed of the names of Śrī Bhagavān which addresses any individual Deity. *Mantras* are given to a disciple by a Guru at the time of *dīkṣā.*

Mlecchās – those who do not follow Vedic principles. In ancient times, this term was used for foreigners especially Persians and commonly used for 'outer barbarians of whatever race or colour'.

Mañjarī – maidservant; maidservant of Śrimati Rādhārani.

Maṭha – where students reside with a spiritual preceptor.

Mātā – an honorific term used to address mother or a motherly figure.

Māyā - the illusory potency of the Lord.

Megha-rāga – a melody that causes rainfall.

*__Mokṣa__ - liberation from material existence. There are five types of liberation: *sārūpya* (obtaining the same form as Bhagavān), *sāmīpya* (living in close proximity to Bhagavān), *sālokya* (living on the same planet as Bhagavān), *sārṣṭi* (having the same opulence as Bhagavān), and *sāhyujya* (becoming one with Śrī Bhagavān either by merging into His body or by merging into His *brahma* effulgence).

Naiṣṭhika-brahmacārya – lifelong celibate.

Nāma - ((1) Name (2) The holy name of Kṛṣṇa, which is Sri Kṛṣṇa Himself. *Nāma* is invested with all potencies and Sri Kṛṣṇa's qualities, paraphernalia, entourage, pastimes, transcendental abode and so forth.

*__Nāmābhāsa__ - a semblance of the holy name; the stage of chanting in which one is becoming cleared of sins and offences but has not yet attained pure chanting.

Nāma prabhu – refer *Nāma*.

Nāma-aparādhī - an offender to the holy name.

*__Nāmāparādha__ - offensive chanting of the holy name, or chanting of the holy name which is subject to the ten kinds of *nāma-aparādha.*

*__Nāma-bhajana__ - the practice of chanting the holy name softly to oneself on *tulasī* beads.

Nāmācārya – an authority on the chanting of the holy name.

Nāma-niṣṭha – a devotee dedicated to the chanting of the holy name.

Nāma-sevā – serving Kṛṣṇa in the form of His holy name.

*__Nāmī__ - Śrī Bhagavān; the person addressed by the name.

Navamī - ninth day of the lunar calendar.

Nīlācala – Nīla meaning blue and ācala meaning mount. Nīlācala is the abode of Lord Jagannātha; also known as Jagannātha Puri.

Nilāmbara – dress in a blue garment.

Oṁkāra – it is the first sound, first thought, Brahmaṇa and God. Oṁ consists of three letters Akāram, Ukāram, Makāram (AUM)- the beginning, the middle and the end. It contains past, present and future and is beyond time itself. AUM is the basis of any thought, spoken or written word. In Vaiṣṇava tradition AUM stands for Viṣṇu, Śrī or devotee.

Pañcama-puruṣārtha – fifth and ultimate goal of life, *prema* or love of God.

Pañcamī - fifth day of the lunar calendar.

****Paramahaṁsa** - the fourth and final stage of *sannyāsa*.

Paramānanda – topmost bliss derived from engagement in pure loving service of Bhagavān.

***Paramātmā** - the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

Pītāmbara – a yellow garment worn by Kṛṣṇa.

Prameha - passing semen through urine.

Prāṇa – breath; essential life-force.

Prāṇa-nātha – Lord of one's life.

Prāṇa-priyā – most beloved.

***Prahara –** one of the eight periods that a day is divided into; each period is roughly three hours in duration.

Prārabdha-karma – that portion of past *karma* which is responsible for the present body and influences our present life.

***Prasāda** - literally means mercy; especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity such as incense, flowers, garlands or clothing.

***Prema** - (1) love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of *mamatā* or possessiveness in relation to the Lord.

***Prema-bhakti** - a stage of *bhakti* which is characterised

by the appearance of *prema* (see above); the perfectional stage of devotion; the eighth and fully blossomed stage of the *bhakti-latā.*

Prema-avasthā – a state where a devotee is overcome by prema.

Preta – a special type of evil spirit.

Puraś-caraṇa – that which is performed prior or before. It entails repeating a *mantra* a particular number of times and for a period of time. There are five limbs to *puraś-caraṇa – mantra japa* (repetition of *mantra*), *homa* (fire oblation using *mantra*), *tarapaṇa* (water oblation using *mantra*) *mārjana* (ritualistic sprinkling of water) and *bhojana* (feeding *brāhmaṇas/ sādhus*).

Pūrṇimā – full moon day.

*__Puruṣārtha__ – the goals of human attainment. In the Vedic *śāstras* these are classified into four categories: *dharma* (religious duty), *artha* (acquisition of wealth), *kāma* (satisfaction of material desires) and *mokṣa* (liberation from material existence). Beyond all of these, is the development of unalloyed love for the Supreme Lord, who is the embodiment of spiritual bliss and transcendental *rasa*. This is known as *parama-puruṣārtha*, the supreme object of attainment.

Rākṣasas – demons or demoniac personalities which are governed by the mode of ignorance.

***Rasa** - the spiritual transformation of the heart which takes place when the perfectional state of love for Kṛṣṇa, known as *rati*, is converted into liquid emotions by combination with various types of transcendental ecstasies.

Rasika - one who is able to relish *bhakti-rasa* within his heart.

Śabda-vedhī – a subtle science of using sound vibration in the form of *mantras* to invoke or alter material elements such as releasing a weapon or causing an oil lamp to light or causing a rainfall.

Saṁskāra - (1) a sacred or sanctifying ceremony. (2) reformation or training of the mind; impression on the mind of any previous experience or acts done in a former state of existence.

Sādhaka - one who follows a spiritual discipline to achieve a specific goal; especially referring to a practitioner of *bhakti*.

***Sādhana –** the practising stage of devotion; a stage of *bhakti* in which the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the

medium of the senses for the purpose of bringing about the manifestation of *bhāva*, or spiritual *prema*.

***Sādhya** - the object or goal which is desired by a person and for the attainment of which he undergoes a suitable process.

Sahajiya – a class of religious practitioners, according to whose philosophy, one can elevate oneself to the spiritual platform through sexual indulgence. The Sahajiyas emphasise the importance of the body. They believe that the body embodies the universe and attainment of the self can only be made through bodily love. Literature based on Sahajiya philosophy is classified as Sahajiya literature.
Saṅkalpa – conception or idea or solemn vow or determination, formed in the heart or mind, to perform some task.

***Saṅkīrtana** - congregational chanting of the names of Kṛṣṇa.

Sajātīya – of the same nature; homogeneous.

Sakhā – a male friend.

Sakhī – a female friend.

***Samādhi** – that meditation in which the object of one's contemplation is the only thing manifest in the heart.

*__Sambandha jñāna__ - knowledge regarding *sambandha-tattva* - the mutual relationship between the Lord, the living entities, and the material energy. The word *sambandha* means connection, relationship, or binding. The living entities are eternally and inseparably connected to the Supreme Lord, who is therefore the true object of relationship. The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with the Lord either as a servant, friend, parent, or beloved.

*__Sampradāya__ - (*samyak* + *pradāya*): that process or path that bestows the Supreme Absolute Truth thoroughly and perfectly. A line of disciplic succession; established doctrine transmitted from one teacher to another; a particular system of religious teaching.

*__Sandhyā__ – evening; the junction of day and night.

*__Sandhyā-vandana__ - the chanting of Vedic *mantras* such as *brahma gāyatrī* at dawn, noon and sunset.

Saṅkhyā – a specific count

*__Sāṅkhya__ - the path of knowledge involving an analysis of spirit and matter. This philosophy is atheistic in nature. It was propagated by the sage Kapila, who is different

from the *avatāra* of the Lord known as Kapila, the son of Kardama and Devahūti.

*__Sannyāsī__ - a member of the renounced order. The fourth *āśrama*, or stage of life in the *varṇāśrama* system; renounced ascetic life.

Sattva - the quality or nature of living beings which is characterised by wisdom and purity.

Satya-loka – the topmost planet in the fourteen planetary systems where Lord Brahmā, the secondary creator of the universe resides.
Satya-yuga – also referred to as the Golden Age. It lasts for 1,728,000 years. The process of self-realization in this *yuga* is meditation on Viṣṇu.

Śāligrām Śilā - a most sacred stone worshipped by Vaiṣṇavas. It is considered non-different than Viṣṇu Himself. It is only found on the banks of the Kali-Gaṇḍaki river in Nepal.

Siddha-mahātmā – (1) realized or perfected person. (2) a liberated soul who resides in the spiritual world. (3) a liberated soul who accompanies Bhagavān to the material world to assist in His pastimes, or one who has attained the perfectional stage of *bhakti* (*prema*) in this life.

*Śikṣā** - instructions received from a teacher; as one of the limbs of *bhakti*. This specifically refers to instructions received from a Guru about *bhakti*.

*Sikṣā Guru** - the person from whom one receives instructions on how to progress on the path of *bhajana;* an instructing spiritual master.

*Śravaṇa** - hearing the transcendental descriptions of Bhagavān's names, forms, qualities, pastimes, and associates from the mouths of advanced *bhaktas*; one of the nine most important *aṅgas* of *bhakti*.

Sudarśana cakra – the weapon of Lord Viṣṇu which has 108 serrated edges. According to the purāṇas, Sudarśana cakra is used for the ultimate destruction of the enemy.

*Śuddha-nāma** – pure holy name. When one is freed from all offenses and *anarthas*, the pure holy name descends and appears on the fully purified and transcendental senses – known thus as *śuddha-nāma*.

*Sukṛti** - piety, virtue; pious activity. *Sukṛti* is of two types: *nitya* (eternal) and *naimittika* (temporary). The *sukṛti* by which one obtains *sādhu-saṅga* and *bhakti* is *nitya-sukṛti*. The *sukṛti* by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*.

Suṣupti - sometimes referred to as dreamless sleep, it is a state when the mind ceases activity, having withdrawn from both physical and mental activities, objects and desires.

Svarga-loka – one of the heavenly planets.

Tāṅḍava-nṛtya – the dance of destruction by Lord Śiva.

Tapo-niṣṭha - dedicated to performance of austerities and penances.

Tāraka-brahma-mantra – the transcendental sound vibration or *mantra* which is the deliverer of one and all. The Tāraka-brahma-mantra of *kali yuga* is - Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

***Tattva** - truth, reality, philosophical principle; the essence or substance of anything.

Tithi - In Vedic timekeeping, a *tithi* is a lunar day, or the time it takes for the longitudinal angle between the Moon and the Sun to increase by 12°. *Tithis* begin at varying times of day and vary in duration from approximately 19 to 26 hours.

Trayodaśī – thirteenth day of the lunar calendar.

Tretā-yuga – the Silver Age among the four ages, lasting for 1,296,000 years. The process of self-realization for this age is the performance of opulent yajñas (Vedic sacrifices).

Tulasī mañjarīs - literally meaning flowers of the holy basil plant; they are used in the worship of Lord Viṣṇu.

Uttama – the topmost; the topmost *bhakti* or the topmost practitioner of *bhakti*

Vaijayantī-mālā – a flower garland worn by Lord Kṛṣṇa made of five kinds of flowers with different colours, generally reaching up to Kṛṣṇa's knees or feet.
*__Vaiṣṇava__ - A *bhakta* of Śrī Kṛṣṇa or Viṣṇu. It literally means one whose nature is 'of Viṣṇu'; in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides.

Vāk-siddhi – a mystic perfection which entails whatever the perfected person says to come true.

*__Vānaprastha__ - the third *āśrama* or stage of life in the *varṇāśrama* system; retired life which entails freedom from family responsibilities and the acceptance of spiritual vows.

Vibhu – mighty, powerful or supreme.

Vijātīya – Heterogeneous; not belonging to a same group.

Vikalpa - movements in the mind that are 'fantasies 'or 'imaginations'

Vikāra – change; change of form; change of mind or disease.

*__Vīnā__ – a stringed musical instrument of melodious sound; the favourite instrument of Nārada Muni and of various other celestial personalities.

Viveka – discriminating power.

Yajña-niṣṭha - dedicated to performance of fire sacrifices.
Yakṣas – demons born from the body of Brahma, very heinous by nature. By their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

Yamas – list of self-restraints.

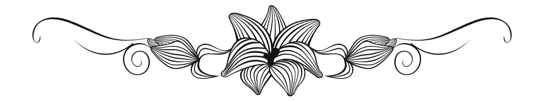
Yoga-māyā – personification of the internal potency of the Lord that makes Him forget Himself and become an object of love for His pure devotee in different spiritual mellows. In other words, she connects the devotee in transcendental loving service of the Lord.

*__Yogī__ - one who practices the *yoga* system with the goal of realization of Paramātmā or of merging into the Lord's personal body.

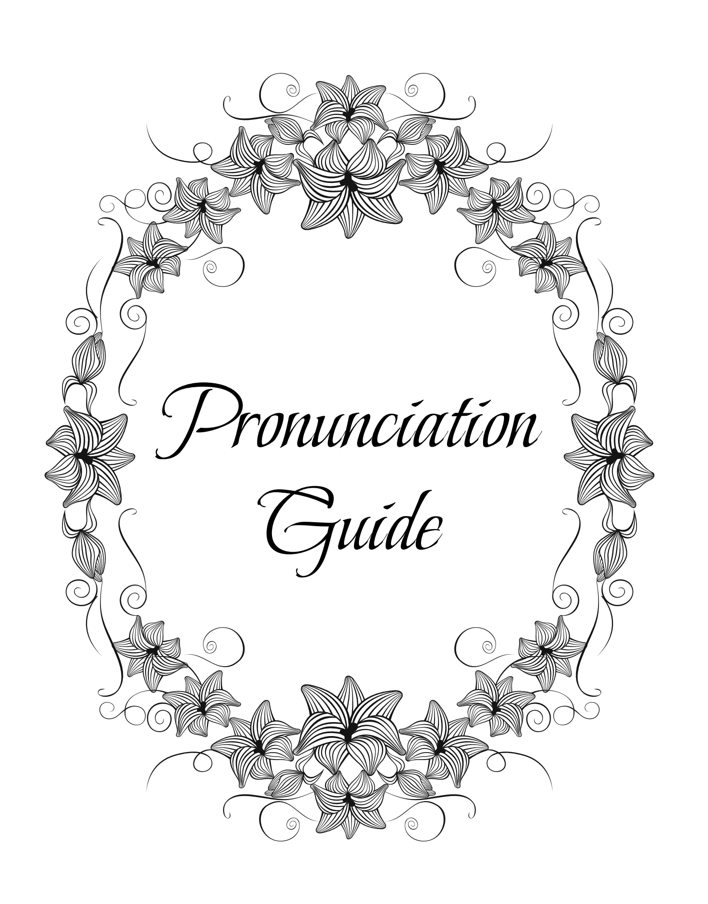
Yuga - an age of the world. Four ages are described in the Vedas: Kṛta or Satya, Tretā, Dvāpara, and Kali. The duration of each of these *yugas* (in years) is said to be 1,728,000; 1,296,000; 864,000; and 432,000 respectively.

Yukta-vairāgya – when one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa; one who is rightly situated above possessiveness.

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Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare


Pronunciation
Guide

The Sounds of Sanskrit, Bengali and Hindi

In the charts below, both Bengali and Hindi are pronounced as they are in Sanskrit, except where otherwise noted.

Vowels

Sanskrit Pronunciation	Bengali Pronunciation	Hindi Pronunciation
a – as in '**a**bout'	pronounced in two ways: **a** as in the British pronunciation of hot[1] or **ô** as in 'sofa'	
ā – as in 'f**a**ther'		
i – as in 's**ee**'		as in 'h**i**t'
ī – as in 's**ee**' but pronounced longer	same as 'i'	
u – as in 'm**oo**d'		as in 'p**u**t'
ū – as in 'm**oo**d' but pronounced longer	same as '**u**'	
ṛ –as in '**ri**p' and sometimes as in '**ree**d' (the 'r' sound should be slightly trilled)		
e – as in French 'caf**è**'		
ai – as in 'h**igh**'	as in 'b**oy**'	as in 'h**e**n'
o – as in 's**o**fa'		
au – as in 'n**ow**'	the sounds 'o' and 'u' joined together	the sounds 'a' and 'u' joined together

[1] - The Bengali pronunciation of 'a' doesn't exist in American speech, but it may be substituted with the 'a' in '**a**bout'.

Consonants

The Sanskrit alphabet is grouped according to the place of articulation in the mouth.

	Sanskrit	Bengali	Hindi
Velar	ka – as in ‘skit’		
	kha – aspirated form of ‘ka’		
	ga – as in ‘god’		
	gha – aspirated form of ‘ga’		
	ṅ – as in ‘ink’		
Palatal	ca – as in ‘cheap’		
	cha – aspirated form of ‘ca’		
	ĵa – as in ‘joke’		
	jha – aspirated form of ‘ja’		
	ñ – as in ‘inch’		
Retroflex	ṭa – as in ‘train’ but harder		
	ṭha – aspirated form of ‘ṭa’		
	ḓa – as in ‘drain’ but harder		
	ḓha – aspirated form of ‘ḓa’		
		ḓa–a hard ‘**r**’ – the tongue makes a ‘ḓa’ sound as it moves past the palate.[2]	
		ḓha – aspirated form of ‘ḓa’	
Dental	ta – as in ‘at’ with the phrase ‘at the’		
	tha – aspirated form of ‘ta’		
	da – as in ‘breadth’		
	dha – aspirated form of ‘da’		
	na – as in ‘anthem’		

[2] - ‘ḍa’ is the most difficult sound for English speakers to make but it may be substituted with the American pronunciation of **tt** in ‘butter’.

	Sanskrit	Bengali	Hindi
Labial	**pa** – as in 's**p**in'		
	pha – aspirated form of '**pa**'	pronounced somewhere in between '**pha**' and '**f**a'	
	ba – as in '**b**in'		
	bha – aspirated form of '**ba**'		
	ma – as in '**m**om'		
Semivowels	**ya** – as in '**y**et'	if this consonant begins a Bengali word it is written '**ĵa**' – as in '**j**oke'	
	ra – as in '**R**ome' (the '**r**' sound should be slightly trilled)		
	la – as in '**l**oud'		
	va – as in '**v**est'	this consonant doesn't appear in the Bengali alphabet	pronounced somewhere in between '**v**est' and '**w**est'
Sibilants	**śa** – as in '**sh**ip'		
	ṣa – retroflex form of '**śa**'	same as '**śa**'	same as '**śa**'
	sa – as in '**s**ip'	same as '**śa**'	
Aspirate	**ha** – as in '**h**ip'		
	kṣa – as in 'se**ct**ion'	same as '**kha**'	
	jña – pronounced as '**gy**a'		

Challenges for English Speakers

The challenge in pronouncing Sanskrit, Bengali, and Hindi is in differentiating between the non-aspirated and aspirated forms of consonants and between retroflex and dental consonants. In English our pronunciation is somewhere in between both of these. Another challenge is in pronouncing nasal sounds.

Aspirated and Non-aspirated

The non-aspirated consonants—ka, ga, ca, ja, ṭa, ḍa, ta, da, and pa— are pronounced with minimal breath.

The aspirated consonants—kha, gha, cha, jha, ṭha, ḍha, tha, dha, and pha—are pronounced while releasing the breath, as in 'bric**k-h**ouse', 'do**g-h**ouse', 'pit**ch-h**ook' etc.

Retroflex and Dental

Retroflex sounds are more hard and they are made by making a 'ta', 'da,' or 'na' sound by curling the tongue back to touch the roof of the mouth in the center.

Dental sounds are more soft and they are made by making a 'ta', 'da,' or 'na' sound by touching the tongue to the top of the teeth.

Nasals

All the vowels in Bengali and Hindi, except for 'ṛ', can be nasalized. This is done by diverting some of the breath to the nose. You can easily make the sound by pinching your nose! In our transliteration, this is represented with a tilde (~) above the letter (eg. *kãdiya*).

For a more thorough guide containing audio examples and notes on our system of transliteration, please visit:

www.gaudiyakirtan.com/pronunciation



Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

"Thousands of people have started chanting one hundred thousand names of Lord Hari (64 rounds of Hare Kṛṣṇa mahāmantra) every day. This is the potency of my Śrīla Gurudeva's words. I have no role to play in this."

- Aniruddha Dāsa Adhikāri